

# THE JAPAN CHRISTIAN QUARTERLY

Vol. X. No. 1

*Winter Number 1935*

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RURAL DEPRESSION AND THE TRAFFIC IN WOMEN  
KAZUYA MATSUMIYA

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A MISSIONARY JOURNEY TO THE SOUTH SEAS  
HIROMICHI KOZAKI

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PROBLEMS OF YOUNG MARRIED PEOPLE  
MRS. GENEVIEVE D. OLDS

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THE APPROACH TO YOUTH—A SYMPOSIUM

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EDITOR: WILLIS LAMOTT

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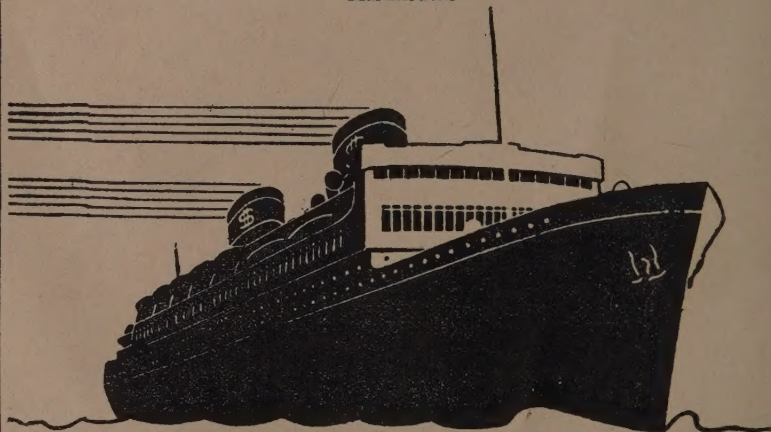
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WINBURN T. THOMAS (P.N.) of Kyoto came to Japan in 1933 as a worker among students.

THEODORE D. WALSER (P.N.) has charge of the Open Door Student Center, Tokyo.

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## In the Spring Number

"Cooperatives: Local, National, and International"—*Toyohiko Kagawa.*

"Korean Mission Methods—and Ours"—*a Discussion.*

"Christianity and Nationalism in Japan"—*T. T. Brumbaugh.*



# THE JAPAN CHRISTIAN QUARTERLY

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## Editorial Notes

### PIONEERS.

The year that has just closed marked the Seventy-fifth Anniversary of the arrival of the first Protestant missionaries in Japan. In the summer of 1859 four ports of the Japanese empire were declared open to foreign commerce and permanent residence, by an English treaty on July 1 and an American treaty on July 4. This event had been so eagerly awaited by the foreign missionary societies of the United States, that Rev. J. Liggins of the China Mission of the Protestant Episcopal Church actually arrived in Nagasaki on May 2nd, before the treaties had been signed, and was joined by his colleague, Rev. C. M. Williams soon afterwards.

On October 18th of the same year, Dr. and Mrs. James C. Hepburn of the Presbyterian Board arrived in Kanagawa, and on November 1st Rev. S. R. Brown and Dr. D. B. Simmons of the Reformed Board. Rev. G. S. Verbeck of the same Mission, having stopped off at Shanghai, did not arrive in Nagasaki until November 7th. On December 29th, the wives of the three missionaries last named arrived in their respective stations. By the close of 1859, therefore, ten Protestant missionaries were residing in this country.

The Free Baptist Board was the next to send a missionary to the field, the Rev. J. Goble and his wife, who arrived in Kanagawa on April 1st, 1860. Mr. Goble was formerly one of the marines attached to Perry's expedition, and is mentioned by Perry as being "a very religious man." With Mr. and Mrs. Goble came the famous *Sentaro*, a Japanese known to the sailors as "Sam Patch,"

who had been converted and was anxious to bring his countrymen to a knowledge of Christ.

These four Boards were the only Boards working in Japan for the first ten years of the history of Protestant Missions, for it was not until 1869 that the Church Missionary Society and the American Board inaugurated their work in this country. The years 1934 and 1935 are therefore especially significant memorial years for the Christian Movement in Japan.

With definite religious propaganda prohibited by law, with their activities confined to four treaty ports, and with opposition surrounding them on every hand, the work these pioneers could do was naturally very limited. Therefore in this connection, it is interesting to examine their own conception of the nature of the immediate work that lay before them. Mr. Liggins, in a letter home written in 1861, enumerated six forms of activity which were then open to missionaries: 1. They could acquire the language. 2. They could prepare philological works for the use of later missionaries. 3. They could teach English to the Japanese and thus "greatly facilitate social and friendly intercourse between the two races." 4. They could sell a large number of historical, geographical and scientific works prepared by the Protestant missionaries in China. 5. They could sell the Scriptures and religious books and tracts in the Chinese language, and thus engage in *direct* missionary work. 6. "They could by their Christian work and conversation, by acts of benevolence to the poor and afflicted, and by kindness and courtesy to all" commend Christianity to the people.

The way the early missionaries fulfilled these functions and the response that their efforts called forth are matters of history. Their linguistic achievements, their contributions to the state in the realms of medicine and education, their success in breaking down the prejudice which everywhere had been aroused by their coming, their accomplishments in influencing the lives of young men who later became leaders of New Japan—for these distinguished services their memories are still honored by missionaries and Japanese alike. However, greater than all these achievements, notable though they were, was the spirit which animated all of their efforts. They were men and women "sent to the kingdom for such a time



as this." The bringing of an Empire to the knowledge of Christ lay before them. No task, however humble, however "secular" was too lowly to be undertaken, if it hastened that ultimate end. By translation, by teaching English, by diffusing the knowledge of Western learning and culture, by "kindness and courtesy" they proclaimed the gospel of Christ to the men and women of Young Japan.

COOPERATION WITH MISSION BOARDS.

The National Christian Council, in an action reported elsewhere, recently attempted to state its attitude toward the problem of the relationship of the Boards and Missions to the indigenous church. In reply to a letter received from a Conference representing seventeen Foreign Mission Boards in the United States, the Council expressed its opinion that in policies for evangelism in Japan, the Japanese church should take the initiative. In other words, it politely disagreed with the North American mission executives in their conviction that "henceforth policies and programs and, in fact, the whole cooperative movement of world-wide Christianity must be worked out jointly as between the older and the younger churches."

The Council further went on record as not favoring the immediate reorganization of Christian work in this country upon a cooperative or union basis. This reaction was simply a recognition by the Council of the fact that, no matter what action it might take, the attitude of the various Japanese communions makes such a closer correlation of work for the time being impossible.

Both of the above statements express very clearly the opinion held by many (perhaps most) Japanese Christian leaders, to the effect that the church in Japan has come to maturity, and desires no longer to be considered as the object of the strategy of Western "missionary statesmen." For, if such cooperative planning as that which the Board leaders suggest is to mean anything, it should also provide a means whereby the leaders of the Japanese church may have a voice in determining the Christian strategy of North America, in eliminating for example "the confusion and misdirection of energy" which is as evident there as in Japan today. Such reciprocity is, for the present as all will agree, out of

the question. However, anything less than this puts the Japanese churches upon a level of inferiority, a position implied, in fact, in the use by the Board administrators of the terms "older" and "younger" respectively in designating the American and Japanese churches. After long experience with their own family system, the Japanese churches have no particular longing to stand in a younger-brother relationship to the churches of North America.

It is no secret that discussion in the Council was heavily in favor of a "passive attitude" toward the Mission policies of the sending countries, the speakers showing a disinclination to "request" men or funds from the Western churches. But, on the other hand, the willingness to accept both men and funds when "motivated by a positive urge" was likewise almost unanimously expressed. What does the Council mean by "positive urge?" Opinions naturally may differ as to the exact construction of the phrase, but we hazard the suggestion that it means something like this: "We the churches of Japan have come to maturity. Better than any one else we know the needs of our own country, the ways of meeting them, and the magnitude of the task confronting us. We need funds to assist us in promoting the work of Christianizing Japan, work which we shall initiate and carry out by ourselves. We need workers—men and women with a sense of mission and a definite contribution to make toward the expanding life of our churches; who will come to us, through the Boards but not as representatives of the Boards, simply as individuals desirous of casting their lives in with ours and working in and through our Christian institutions for the salvation of Japan."

If our interpretation is correct, it would appear to be an act of wisdom on the part of the Board administrators if they should not further press the proposal of holding a joint Board and Church conference in Japan "in the not distant future."

#### PEACE ON THE PACIFIC.

The outstanding events of the autumn were the abortive naval conversations carried on between Great Britain, Japan, and the United States in London and the notice given by Japan on December 29, of her abrogation of the Washington Treaties. Although *The Quarterly* is not permitted by law to discuss political



subjects in its columns, we can nevertheless, call attention to the imperative need for Christians on both sides of the Pacific to rise in a solid front of protest against the growing assumption that in the not distant future Japan and the United States will come into conflict.

Of the situation on this side of the water we can make no comment. Of the American situation, however, we can only call attention to the fact that the Jingo press has so filled the minds of the people with the idea of the inevitability of such a conflict as to call forth from a not notoriously pro-Japanese religious journal in Chicago, a vigorous editorial entitled "No War with Japan." Every other Church paper, every pulpit in America should be called into service to show how viciously foolish talk of a war between Japan and the United States is. It is further incumbent upon Christian people in both lands, especially upon missionaries who are familiar with conditions in Japan, to cast a light of common sense through the darkness of presuppositions, half-understood technical phrases, vague fears and apprehensions with which interested parties love to shroud the subject.

Such a light has come from Hawaii in a strong statement made recently by Sidney L. Gulick, which concluded with the words: "I wish to say with all possible emphasis that war between Japan and the United States would be foolish beyond words to express. It is utterly improbable. The reasons for it alleged by Rear Admirals, 'patrioteers,' and subtle agents of munitions makers are all unreal, fantastic bogies. We have no vital interests in the Far East, nothing worth fighting for. Our trade with China is insignificant. The profits for a century would not pay the cost of war for a single year. We have renounced war as an instrument of national policy. Japan is by far our best customer in Asia. We are not going to attack Japan and there is not the slightest probability that the United States would support Russia against Japan, or Japan against either Russia or China. All talk of an inevitable war between the United States and Japan is utter nonsense and should be denounced for the foolish thing it is."

#### RELIGION AND SUPERSTITION.

Two facts are equally clear to observers of religious conditions in Japan today: There is a revival of interest in religion among

persons hitherto considered indifferent or opposed to it; and at the same time there is a rapid increase in superstition among the more simple-minded followers of the old faiths. Neither movement, however, seems likely to reawaken Buddhism from its present lethargy. The revival of interest in religion will, if it continues, result in strengthening only the more modern and progressive branches of Buddhism, whereas the increase of superstitious cults is already telling upon the following of the conservative branches of that faith.

A writer in this number of the *Quarterly* asserts that, on an average, one new religious cult is born each week, and that the number of such quasi-religions in Japan today is around one thousand. The most popular cults are those with a Shinto background. The prevalent spirit of nationalism, the corruption which exists in the sects of orthodox Buddhism, the simplicity of the articles of faith of the new sects, their acceptance of the frailties of human nature, and their promise of physical help in time of sickness and danger, are some of the influential determinants in this shift of religious membership.

A writer in an American religious journal recently made the suggestion that superstition is based upon distrust in the powers that control the universe, while religion is based upon confidence in the universe and its ultimate rationality and consequent fairness and justice. Any widespread revival of interest in religion as defined in this way cannot help strengthening Christianity in this country. And the Japanese Church is not ill-prepared to meet such a thoughtful search for a meaning to life.

Superstition, however, is a different matter. We are all aware that superstition exists among the common people. We are quite unconscious, however, of the hold it has upon them, or the extent to which it is woven into the warp of their life. We are moreover uneasily aware that Christianity as it exists today in Japan is unprepared to minister to the needs of the people who are being fed with the husks of superstition. Not a well-thoughtout doctrine preached in churches, but a dramatic presentation on the highways and byways, of the Gospel as the revelation of the Power and Presence of the ever-living and ever-working God will suffice to exorcise these demons.

# Rural Depression and the Traffic in Women

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KAZUYA MATSUMIYA

## I

One of the most discussed problems today is the question of the economic depression in the rural villages of Japan. In the northern part of Japan the crops are extremely poor this year and the real condition is reported to be a famine. Government investigations indicate that 60,000 families are facing dire need as the cold weather approaches. Eighty percent of the primary school children are anemic and infant mortality has jumped to 30 percent. Young girls are being sold into a life of vice by thousands.

The last Extraordinary Session of the Diet passed a large budget for relief work. Newspapers in Tokyo as well as in Osaka are devoting large sections of their papers every day to stimulate public opinion in order to obtain relief funds. A few weeks ago the Imperial Household donated ¥500,000 for this relief work. The Mitsui Company donated ¥3,000,000 and the Mitsubishi Company followed with ¥1,000,000. Even boys and girls in the primary schools have done their share in this relief work. Every government official has agreed to contribute a certain percentage of his salary for the next few months.

A few days ago the Ministry of Home Affairs announced publicly the 'distribution of the Mitsui and Mitsubishi Companies' donations. One of the big items was for the protection of girls in the rural districts of Northern Japan, the greater part of the inmates of licensed quarters being supplied from the villages in the country. Some prefectures in Northern Japan, such as Akita and Yamagata are thought to be the chief places from which many girls are sold to licensed houses as prostitutes. One of the main causes of this regrettable phenomenon is distinctly recognized to be the lack of natural resources together with an unsuitable climate for farming.



Recently I had the opportunity of investigating one of the small villages in Yamagata prefecture called Nishioguni-village, from which fifty-seven girls were sold to licensed houses. I spent about ten days in this small village and investigated thoroughly the causes of this surprising social condition.

## II

The investigation of this village was motivated by the spectacular report made by the "Asahi," one of the leading Japanese papers of Tokyo. It stated that the economic depression of Nishioguni village of Yamagata prefecture was so bad that almost all the girls around twenty years of age had been sold to licensed houses and even said that there were no maidens left in the village. This report attracted the serious attention of any people. My survey shows some concrete facts of the economic depression in rural villages as well as the results of government policies in regard to rural economics and social education in the broader sense.

Nishioguni village is about 12 miles east of the town of Shinjyo and can be reached from Yamagata city in two hours by train. More than 80% of the total area of the village is mountainous, the greater part of which belongs to the Government. Therefore, the villagers are forbidden to pick up broken branches as fuel or to pick up mushrooms which grow in the woods. The most frequent offense committed by the villagers is the stealing of firewood and edible plants from the government owned forests.

Only 27% of the total area (including rivers) is level, of which 20% is in rice, 6% in other products, mainly wheat and millet and 1% residential. The main products are rice and charcoal, the annual income from rice is 260,000 yen, and from charcoal 35,000 yen. The total number of households in this village is 816, adult population is 5,554, the women exceeding the men by 244. The majority of the population are engaged in farming some being engaged in charcoal making at the same time. Of 816 households 514 are engaged in farming of which 55 till their own lands, 280 are tenant farmers and 179 are charcoal makers in addition.

According to the statistics secured at the village office the total number of girls from 17 to 25 is 467, among which 57 or 12.4%

of the total number are being engaged by the owners of licensed houses. In other words about one and a half persons out of every ten are engaged in this type of immoral work. Moreover, since no girl under 18 can be registered as an inmate, the percentage should really be higher than this.

Next, I'd like to present some figures showing the number of outgoing workers from Nishioguni village.

Registered prostitutes...	57	(14.3%)	
Private prostitutes (Shakufu) ...	18	( 4.5%)	
Geisha girls ...	12	( 3.0%)	
Waitresses in Cafes or restaurants...	26	( 6.5%)	113 (28.3%)
Other men's professions ...	165		239 (59.5%)
Other women's professions ...	249		49 (12.2%)
Total...			401 (100.0%)

On looking over the above table one can easily recognize that the greatest number of outgoing workers are inmates of licensed houses which is 14.3% of the total. We realize this percentage is very high. Upon adding the numbers of those who are engaged in immoral work such as girls in licensed houses, in private quarters, Geisha girls and waitresses in cafes and restaurants, their number is 113 or 28.3% of the total number of outgoing workers and if you compare this number with the number of women outgoing workers which is 162 the percentage rises to 70.0%. In short, it is surprising to find that more than two-thirds of outgoing women workers are engaged in immoral occupations.

Of course, the traffic in women is prohibited by law. In the fifth year of Meiji (1872), the new Meiji Government issued a law prohibiting the traffic of any person. According to the regulation, the girls engaged in this profession are not sold against their will but voluntarily have become inmates, who rent rooms from the owners for their work. Therefore, the professional type of licensed house is called "Kashi zashiki gyo" which literally means "room renting profession." Hence, the girls have the absolute right of giving up their jobs at any time. A law passed in 1900 enables any inmate of a brothel to have her name struck off from the list of licensed prostitutes immediately on application to the police of the district. However, this is only a superficial form regulated by the law.

The fact is, as Dr. Suehiro says in one of the legal magazines, this freedom to give up their job is at times greatly limited by the practice of the police in calling the employer into consultation with the applicant for release, and on occasion her parents or relatives. This usually results in the return of the girl to the brothel. In many instances it is difficult to assume that the majority of the contracts were made by the will of the girl but rather by the parents, who generally stand surety for the girl. In other words, girls are sold by the parents to the licensed houses for the purpose of borrowing money for a certain period. These facts are not only supported by judicial decisions but also by the general attitudes of society. As a rule there are very few people who understand that legally these girls are working in licensed houses by renting rooms from the owner. The majority have the idea that they are obliged to engage in prostitution by the owner of "kashi zashiki gyo." In other words, technically the contract is not traffic, but actually it is nothing but indentured labor.

Some of the most interesting data which I gathered in this survey was by house to house investigation. I shall consider the family from which one of these poor girls came. This certain family has twelve members. I visited it about nightfall, but there was no electric light in the house, and from the wooden walls a draught was constantly coming in. An old woman came out from the dark smoky room inside to talk to me. When my eyes got used to the darkness I could see a tiny boy of about two years crawling on the bare floor and a little girl sitting by the fire-place with a new-born baby on her back. An old man of about seventy, the husband of this old woman was holding on his lap his grand-daughter, about five years of age. Their only means of livelihood was farming a small area of tenanted land which, of course, was not enough to feed twelve mouths. Moreover, they had run into debt, when they bought the property in which they were living. Being unable to pay it off they had to pay interest in labor. The girl who was sold as a prostitute is twenty-one, the oldest daughter of the first son of this old couple. She was married to a young man in the same village when 19 but was divorced after having a child. But her parents' house was no place to welcome the addition of two extra mouths. At each meal she had to feel the embarrassment of



being an unwanted person. With her heart heavy as lead she often wandered about the village roads with a crying baby in her arms until at last she made up her mind to sacrifice herself. She was sold to a licensed house in Niigata prefecture for the sum of eleven hundred yen, but her parents received only 600 yen, the rest being taken by a broker as commission, travelling expenses, etc.

### III

This story is only one of the many sad instances which are caused from poverty and ignorance. The greatest cause which is responsible for bringing about this economic difficulty is that nearly 70% of this village is Government land. This means that taxes must be paid for everything the villagers do on this land whether cultivating rice or picking up firewood. It is no wonder that they are so poverty stricken.

Here, I'd like to explain why the people own such a small area of the land. At the beginning of the Meiji Restoration, all the lands owned by feudal lords were returned to the new Government. Thereupon the Government tried to decide the ownership of land all over the country. When the officers came to Nishioguni village in order to enter into the government ledger the amount of land owned by the villagers, these villagers were so afraid of the new system of land-tax that they did not declare the ownership of their land. They did not suppose that if they did not declare the ownership of their land, the Government would deprive them of the land which they had cultivated or of the forests from which they had cut down trees freely, from the time of their forefathers. They were correct in their surmise for about 20 years, but then due to the increasing population, expansion of Government expenses, and various other reasons, the Government was obliged to secure income by selling off its land. The villagers were made to understand that the lands they had cultivated by their own labor and capital were not theirs at all, so if they wanted to own them they would have to buy them from the Government. The farmers did their best for the revocation of such an act but in vain. Not knowing any better, those farmers who could afford it bought Government land or forests, and those who could borrow did so and bought the

land; but those who could not do this had to become tenant farmers. Thus all the villagers suffered from poverty all at once. This fact may not constitute a direct cause of selling off girls, but it certainly was the cause of serious economic embarrassment to the villagers which finally led them to undertake such action.

Another cause of economic difficulty is geographic disadvantages experienced not only in Nishioguni but throughout the Tohoku Province. The snowstorms in winter are especially fierce in Nishioguni village. The snow piles up nearly ten feet deep and the wind blows so strongly that people cannot even take a step outside of their houses. Hence, secluded from the rest of the world, their cultural standard is low, and they are ignorant of any productive household industry. On the other hand they are taxed at the same rate as others who live in richer provinces. Thus some people ran into debt and were finally led to sell their daughters.

Another particular reason for this economic difficulty is also an historical one. Many years ago, early in the Meiji Era "Tanomoshi-ko" lottery clubs were organized, consisting of persons agreeing to invest a certain sum per month, the total amount to be drawn for at stated periods. "Tanomoshi-ko" were much popularized and there were many of them, but one of the biggest crashed in about the 20th year of Meiji. In other words, those who were members of this "Tanomoshi-ko" could not receive any money in return and the effects are still felt bitterly by some people in the village.

Those who suffered most were the charcoal makers. In order to do their work they had to buy a certain amount of wood, and as has been said, over 85% of the total area of this village, which is mostly mountainous, belongs to the government. They have to pay about ¥100 to ¥120 a year to buy wood from the government forests. Furthermore, this amount had to be paid in advance. On the other hand their work does not produce more than one and a half bushels a day, which amounts to about a yen. From this they have to pay the cost of wood, straw bags, transportation, etc, leaving them only 40 sen on which to live. First of all it is extremely difficult to pay any lump sum in advance to the government, and should there be heavy rains or snows they are unable to obtain even this 40 sen. Naturally they have to borrow money or food

from their wholesale dealer, pledging the charcoal which is to be made subsequently. However, if this is repeatedly done debts will be accumulated and at times payment must be made in some special way. Therefore, if they have a daughter, she will be the easiest means by which they can get some cash without much difficulty. Even ignorant parents have such an unceasing love for their children that they would never really desire to sell their daughters, but they have to sell them because they cannot eat. These conditions are truly tragic.

#### IV

One of the main reasons why parents thus "sell" their girls may be found to be the strong influence of the Japanese family system. As is well known, in the Japanese family system the concept of "house" is the most important element, and the individual has to sacrifice himself if the family faces any great danger. In addition to this, the authority of the head of the family is of necessity extremely strong in order to unify the family and continue the family line. Individual members of the family are obliged to obey the head, generally the father, if he asks them to do anything for the sake of the family name. In other words both father and daughter in undertaking such a shameful step finding justification in saving the family from the danger.

Another thing which assists the practice is the existence of special employment agents who are in search of girls to sell to licensed houses, private quarters or geisha houses. In this small village there are two agencies, which are always on the lookout for any poor farmer's family where there are girls of age. When they hear that such families are suffering from debt they immediately go to the father, and persuade him to send his daughter to a licensed quarter or some similar place by offering cash. It is natural and clear that for those who are in great need of money this kind of temptation is too strong to resist. And most of the fathers agree to this proposal. If there is a strong sense of ethical consciousness in the father's mind he will refuse any such offers even though poverty stricken.

Here is a case of a family which sold two daughters to the licensed quarters through agents. The elder sister is 22 years old



working in one of the licensed houses in Niigata Prefecture. The younger one who is 19 years old is also working in a different house in the same town. The members of the family living at present are the parents and a brother who is eight years old. The house is rather large and in good condition. When I visited this family the father and son were enjoying a private bath, which is quite a luxury in such a village. The father was very cordial in receiving me. I had had some doubts as to whether he would tell me about his daughters with frankness, because it is rather an embarrassing subject. However, he was rather natural and talked without any hesitancy. He is about 50 years old and a fluent speaker. He served me tea and even tobacco. When I asked him why he had sold his two daughters to licensed houses, with a nervous laugh, he repeatedly spoke of the difficulty of paying off his debts. He told me that he had injured his hip some years ago, but he did not seem to have any difficulty in doing work. While I was there he often gave orders in violent language to his wife who was silently doing various household duties, and he also scolded his son without any embarrassment on account of his visitor. When I asked him whether he had consulted with his relatives when he sold his daughters, he answered cynically that he had no reliable relatives. He said there are many girls who are working in licensed quarters as prostitutes; his family is not the only one as more than fourteen girls in his neighbourhood have become prostitutes. When his daughters left their home, he remarked, other villagers praised them for their spirit of sacrifice for the sake of their family. According to the policeman in the village this man has no definite occupation and it is not hard to presume that his living is made by spending the money he had secured in selling his two daughters. This can also be guessed by the fact that he sold both of his daughters as soon as they were 18, which is the lowest age for registering them as licensed prostitutes.

This case explains the attitude of the villagers toward prostitution, which is generally considered a shameful vice in other parts of the country. In this village the influence of education or religion has no hold over its inhabitants so three ideal conditions for making girls prostitutes are supplied, namely, the desire for buying girls on the part of *souteneurs*, for selling girls on the part of the parents, and

for being sold on the part of the girls themselves. It is surprising how strong the influence of traditions and customs are upon a people's attitude toward life.

## V

It is not an easy task to judge whether poverty is the main cause for selling girls or whether particular local customs and traditions have played their parts in encouraging this social phenomenon. Of course, general economic depression is one of the strongest causes, so that in some localities where people have no strong ethical consciousness regarding the traffic in women, in the face of economic difficulty, they are willing to sell their girls. This is true because the general social atmosphere permits them to justify their conduct by providing good reasons for selling their daughters. They justify their actions by saying that their daughters have sold themselves to the licensed houses in order to save the rest of the family. They go so far as to judge the extent of filial piety by the amount of money they secure from their daughters. In this way they defend themselves from the ethical criticisms of society and furthermore invoke the authority of the family tradition.

It is a certain fact that they sell their daughters because they cannot otherwise live. This is one of the clearest indications of serious social defects today. Economic deficiency exceeds all other concerns of human life. It is a real fact that the value of human personality is not taken into account, and no choice is allowed when one has to face an extreme stringency of life or death. However, on the other hand, there is also an opposing force to this fundamental law of human life. This opposing force is generally brought about through the leadership of social education, religious evangelism, home education and other educational measures which elevate human values.

If there were no regrettable social customs and traditions to encourage people to be blind to such immorality as the traffic in women; this deplorable situation would not have arisen. Therefore, I believe that if home education and social training were a little more thorough and successful, these people would not have been overcome by economic difficulty, but would have endured poverty and hardship and obtained a more desirable solution which would not depreciate the value of human life.

## Vision and Fellowship

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J. T. MEYERS

The Laymen's Commission paid a high compliment to the missionaries in Japan when they said, "The process of devolution in Japan ought to be completed in a few years." Whether we agree with them or not that the missions in Japan have succeeded so well in their work that their services will soon be no longer needed, we do all know that the national churches have developed very remarkably. In such things especially as self-support, independence in administration, expansion in following the flag, rising to meet emergencies brought on by rapid and repeated reductions in financial aid from the mother churches, winning an outstanding place for themselves in the eyes of the nation—in these and other ways they have made remarkable advance. Christian schools have kept pace with this advance, indeed keeping up with the times better than have the churches, and winning their way in popular esteem.

These are matters for rejoicing. The advance has cost the supporting churches abroad very heavily in men and means, but not unreasonably so. I believe there is no large international work of government, or of trade, which has been managed more economically than the work of Christian foreign missions. This applies to Japan also, probably one of the most expensive lands in which to carry on the manifold activities of missionary work.

However, we must not be content with what has been done, nor, in my judgment, is it wise to prepare for devolution, or the withdrawing of missionaries at any early date. Inviting perhaps the charge of self-interest, I am ready to say that there is no mission field in the world more important to the cause of Christ than is Japan. I believe the Christian Church has never in its

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*Note:* Dr. Meyers' article is the substance of an address delivered by him at the sixtieth anniversary celebration of the Central Japan Missionary Association, in Osaka, on November 2, 1934—*Editor*.



history faced a greater challenge than Japan presents. Perhaps such missionaries as myself had better go home, but the missionary task is far from done in this land of sunshine and flowers.

I am glad that the reminiscences are left for later consideration, though we do thank God for the faithful and the great missionaries, men and women, whose life service was given to Japan, thereby contributing beyond our powers to calculate to the success in which we rejoice. However, to dwell on the things which have happened in past experience is to dream dreams, which is what the Scripture says your old men shall do. Those who are yet young enough to carry on may see visions, such visions as God is ready to grant to those who will receive them.

The vision is more necessary than the dream. The people perish where there is no vision. These are difficult times and the vision must be kept fresh in the hearts of young missionaries especially, though the older ones cannot get on without it. We may speak with joy of what has hitherto been accomplished, but what a keen sense of shame we feel as we think of what remains to be done. When we are up against what seems like a dead wall, when all the forces of anti-religion and of inadequate religion, of materialism, of extreme nationalism, of indifference and distrust confront us, let us remember that we face no more than did many of those whose victories we acclaim at this sixtieth anniversary.

The whole truth is that we are engaged in an unselfish, a spiritual crusade, and under the guidance of God there is nothing which Christ's followers should fear. There is one most important thing for each of us to bear in mind, namely, that the vision beautiful which brought us into missionary work long ago, is not enough of itself to suffice for the needs of the day. There must be a constant new vision which the presence of God's Holy Spirit brings to us. Missionaries are supposed to be the most pious of people, overflowing at all times with spiritual energy, and yet we know by hard experience how easy it is to fall into neglect of the cultivation of the spiritual life. The indirect methods of some of our work, since the Japanese pastor takes care of the pastoral duties, the daily routine, the monotony, often leads in that direction; but we may not expect to lead the Japanese friends with whom contacts are made, into the life of joyful purpose which is

the life of Christ, unless we ourselves are abundantly living that life. Our work is not to vindicate faith but to bring to others the life of faith in Christ. Yet we cannot communicate life unless we are alive. I should like to quote here a definition of the Christian's belief, taken from the book "Whither Bound in Missions?" It is as follows:

"Through Christ we have caught a philosophy of life, a view of God and of Man, of their purposes and their goals; and life lived on this basis is abundant, socially desirable, and progressive; such as satisfies the deepest needs of the spirit for power to live up to the ideals which are recognized as supreme, and such as conforms to the strict discipline of thinking." Now, I do not know any religious faith which will stand all these tests except Christianity, yet once more, we are not set to vindicate this faith so much as we are to communicate it as a living reality to others.

But in order to do this difficult thing successfully, we simply must be abundantly alive ourselves. Pardon my reiterating these simple, primary things to you, but I must confess for myself that too often much lesser things have been allowed to interfere with the daily cultivation of that live spirituality. This past summer I listened with the keenest interest to the testimonies of ten or twelve missionaries, most of them friends of mine, when a preparatory meeting of the Oxford Group was held in Karuizawa. They told of new joy and purpose and effectiveness in their work which had come to them through their new experiences. I said to myself, "How very similar that all is to my own experience of conversion nearly fifty years ago!" But then came the thought, "Ah, but an experience of fifty years ago is not sufficient for the new needs of today."

We must all recognize the splendid work the Group is doing to lead men to God, and we shall be benefited by sharing in the renewed blessings it offers to us. This is true whether you or I may find it desirable openly to join up with them or not. However, if there is any better technique, or more effective way of disciplining ourselves in order to reach higher spiritual levels, we all desire to benefit by that method. It is open to us all to use methods to help us in our daily needs, but by whatever process or technique the development of spiritual life and power may be best acquired,

we dare not go about this work of serving as ambassadors of Christ except as He lives daily in us.

Now a few words about this Mission Association of Central Japan. What a wonderful growth there has been in genuine fellowship between Christians of different communions! There are few of us who would plead for the wiping out of all denominational distinctions. There is an abundance of sects—enough to suit any one who may not like the Methodist ways! And that may be a good thing. There may be even some good coming out of denominational rivalry. But denominationalism which hazards the welfare of a Christian's soul in order to keep him on his own church roll, or to retain his financial support is wicked. Denominationalism which keeps the Body of Christ from working in harmony with its Head is wicked. Denominationalism which wastes or neglects the work, that sacrifice which we make of ourselves to Him, is wicked. We need not set out to portray all the wickedness which might be charged against it, but isn't this absolutely true with everyone of us—that Christ is more to us than our denomination? Then let us, assembled in the meeting of this Missionary Association of Central Japan, unite in exalting Him above our denominations in so far as we may see the vision of how that may be done. Oh, it isn't so easy to do it as it is to say it! The question comes: what is there to be done and how shall we go about it? Well, we have had a bountiful supply of advice from the Laymen's Commission, and each of us can tell the others where something should be done. So, some practical way of working together should be possible. The time has come when funds are scarce and the number of missionaries is decreasing in almost, if not quite, every Mission. Shouldn't there be some way worked out by which the forces of men and means, however decreased, may be utilized to meet the increased needs?

If this could be done by exchange, transfer or withdrawal of work at one place in order to do it at another—all this among the different denominations—wouldn't it be worth while for this association to go on record as endorsing such a movement? Effective effort so to unify the work of Protestant Missions as to make the best use of available resources is imperative today. If more effective, more efficient work is possible by united effort, let



## Hymn Three Seventy-two

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Words by DENKICHI FUJIMOTO, 1930

Tune, "Tariho" by SOTARO MIYAKE, 1931

Wet my brow with beads of sweat  
Mingling with the soil.  
Ripened grain, they pay my debt,  
Debt of honest toil!  
What could be more glorious here:  
Joyous through the bounteous year,  
Laboring daily for my people's bread  
With my loving Master near!

Sharp my sickle's blade and strong  
Reaping golden grain!  
War is dead and Peace's song  
Fills the ears of pain!  
Wondrous calling this of mine  
Sharing earthly work divine!  
To my Heavenly Father's loving care  
All my troubles I resign.

Day grows dim. By daily path,  
Hoe and I come home.  
All good things my Father hath;  
He and I are one!  
Blessed sun and air and sod!  
Beauteous every stone and clod!  
Praise is swelling praise from my poor heart:  
Glory to our Glorious God!

Translated by SNEED OGBURN





Machiko, beneath her grandfather's portrait.

Mrs. Uemura, about the time of her father's death.



The Kashiwagi church interior.



## Japan's Woman Pastor—Tamaki Uemura

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KATHERINE F. FANNING

Amongst the growing numbers of Japanese women of prominence in cultural circles, Tamaki Uemura is one of the younger, but increasingly developing personalities. Though barely, as yet, in the prime of life, she has passed through more of life's deep waters than many an older person. Thus it is that she has a wealth of the riches of the soul and a faith tried and proved by her own great need of it, which she can pass on to the many who come to her for daily spiritual help.

The second of three daughters in the home of the powerful pastor and preacher, Masahisa Uemura, and his strong spiritual companion and wife, Tamaki early helped in the work of the church and Sunday School, and after graduating from Joshi Gakuin, was sent to America to attend Wellesley College. At this time, a formal parent-made marriage was intended, with a very fine member of their church; but through the College years, while he was studying nearby at Harvard, the two young people took matters into their own hands, and unmade and finally made again a real promise for life partnership.

In College, Tamaki was inconspicuous, but steady and a good student, and always met one on the road with a happy greeting, appearing like a plump little doll in her Japanese *kimono* and *hakama*.

On their return to Japan, they would immediately have started their married life, but so anxious was Dr. Uemura to have the newly prepared daughter help him in his Church work, that she and Mr. Kawado postponed their marriage for a year.

At about this time came the sad news from New York, that the younger sister, Keiko, who had been studying especially to help her father, had succumbed to pneumonia. With this added reason for helping her father, Tamaki did so for the year, after which she and Mr. Kawado were married and started their home. Then they

had a group of inquirers, and soon a Church was formed, with a building of its own, and last summer the Fifteenth Anniversary of the Shirokane Church was celebrated. It is now one of the strongest Presbyterian churches in Tokyo.

Their first child, Machiko, was born, making their home perfect, but very soon Mr. Kawado developed serious trouble, which quickly took his sight, and though operated upon, the brain-tumor proved fatal. But his few weeks in the hospital counted for much, and his and his wife's beautiful faith changed the life of his nurse, and made lasting impressions on others. Perhaps none will ever know the extent of the influence exerted by Mr. and Mrs. Kawado during their short married life.

A few months after Mr. Kawado's death, their second child, a little boy of great promise, was born. But after about two years, his life was cut short by an indirect effect of the great earthquake, and again Tamaki was thrown upon the comfort of her faith, which never failed her in her dark hours.

After that, she worked fairly closely with her father again, often helping him with the great number of personal problems that came to him. During that period she made lasting friendships, and did real rescue work for women in distress. It must have been then, especially, that she imbibed much of her father's great literary faculty. Having been a personal friend of Mrs. Hani, it came about that Mrs. Kawado became the head of the English department of the Jiyu Gakuen, where, record shows, "she exerted strong personal Christian influence upon the girls." Though she severed her teaching relations some years ago, she is still in close touch with that school, and her daughter Machiko is a student there.

When the angel of death so quickly and quietly called her father, she happened to be alone with him, held him as he breathed his last, and another time her faith met a great test. From that time on she and Machiko made their home with her mother, who likewise held high the banner of their faith.

Then to young Mrs. Kawado came the unprecedented opportunity of taking the lead in one of the largest churches in the country, but before many months, the way was opened up for her to go to Scotland to study in the University of Edinburgh. This was through the good offices of an old friend of her father's.

Overcoming a tremendous temptation to be held at home by the little girl and elderly mother, at that time threatened with an incurable disease, she decided to make the great venture, leaving her dear ones with kindly friends who were ready to make it possible for her to go. But the parting was a heart-breaking experience, though as she later said to a friend, she felt that probably just this challenge was what was needed, for her mother's spirits were sadly depressed by the loss of her great husband.

The trip brought much of interest to Tamaki, and as is always her good fortune, she could rely on her sense of humor. In writing of the menu, she named one item as, "Consomme Glacé a l'Admiral de Togo." "The soup was cold and very peppy," she wrote, "so much so that I could not finish it, and it had some *tofu* floating in it. Where does Admiral Togo come in, I wonder? Is he as cold and balanced, as soft and tender as *tofu*, and as peppy and sharp as that soup?"

Before going, Mrs. Kawado decided that in order best to carry on her father's name and work, it would be better to change her name back to Uemura; hence she has since been known as Mrs. Uemura, Machiko keeping her father's name. The sacrifice, on parting, was not all on Tamaki's side either, for though Machiko was barely ten, she understood the meaning of the long journey and the separation from the brilliant mother with whom she was such a close companion. A very dear Church friend came to live with them and keep house for the two. Nor did the grandmother ever waver in her hard role, for the time was to be four long years. Machiko has always felt a great responsibility for shouldering her mother's burdens, and before she was fifteen she was leading a little group in a Sunday School held in their home. Her grandmother on her father's side was always a great joy to Machiko and to her mother; rippling with a quaint humor, and with a heart of gold, she was a contrast, not in quality, but in shading, to the more serious, scholarly grandmother Uemura. A little cousin on the Kawado side was always a close friend of Machiko's and when she died suddenly, a year ago, Machiko wrote a beautiful appreciation about her in their school magazine, which was later reprinted in the *Fujin-no-Tomo*. At one time Machiko was deeply impressed with some threatening letters, etc., Which were being anonymously sent



to various well known people, and when one such came to her mother, she said, quite earnestly, "Mother, we must be very good to you these days, for we don't know when you might be killed." But the child's sense of Heavenly guiding was too secure to allow her really to worry, and it probably appealed to her sense of adventure. But as Mrs. Uemura does not herself venture into the field of social reform or inveigh against the social order of things, she is not likely to be endangered.

In Scotland, she found it would be impossible for her to gain her B.D. without first graduating from the University of Edinburgh, which she did, combining her regular course with her Theological course. "In speaking of her to Principal Martin of New College," says someone who knew her there, "I recall the enthusiasm with which he said, 'Ah, there is something apostolic about her faith.'" The same friend also says, "At the same time, Mr. and Mrs. Iwahashi were at the University studying. They were forced to live in very poor lodgings because the people of Edinburgh disliked to receive 'colored people' into their homes. I remember how very earnestly Mrs. Uemura threw herself into the task of finding decent and attractive lodgings for the blind philosopher and his wife.

"She lived in a house with Training School students of the Church of Scotland, and I recall clearly the way in which she identified herself with these Scottish Christian workers; I met her in the street many times, usually with another woman, a Scottish woman, and quite often an Indian, in her brightly colored costume."

The brethren in the Church of Christ in Japan, were afraid of her upsetting the *status quo* when she returned. The Fujimi Cho Church of her father had just suffered a "split" when Mr. Takakura, who was her father's "beloved disciple," went off to found the Shinano Machi Church, and there were fears that she also would create trouble. However, she gave her loyalty to her father's Church, remaining friendly with both sides, and began working in the neighborhood of her home until a group of believers was formed, who were organized into a *dendo kyokai*, and have now been reorganized as the Kashiwagi Church.

Mrs. Uemura was ordained and installed in this Church on April 10th of this year, the first woman to be thus ordained,

although several others have passed the examinations. The new building of her church was dedicated on Sunday, October 7th.

An observer says, "the little Church would hold possibly 175 and the average attendance on Sunday mornings is said to be about 100, sometimes running well over, and other services showing numbers that might put older and more established churches a bit to shame. In the Church Bulletin she is called *Shunin*, rather than the more formal *Bokushi*. Although the congregation is predominately student, there must be a goodly number of substantial backers, for it set quite a record in raising money for the new building. Of course they carry a debt, but they have their church. An interesting feature, which many would be glad to see emulated, is that the congregation sits by families, men and women, boys and girls, all together. A large group of Formosan students attends, as Mrs. Uemura has long been interested in them, sponsoring a dormitory for them near her home, which they make quite a center for their home life. She has also had girl students living in her home, and the burden of her message seems to be especially towards youth, that she may lead it to a close personal relationship with God, through Christ." Another friend has observed, "she avoids the theological sermon, neither does she preach the social gospel, as such, but she stresses always the need of the world—and of each human heart—for a sense of the reality of Christ, of His companionship, and of loyal and full commitment to His leadership." To quote again from an observer, "I have heard Mrs. Uemura preach several times. Her voice is of course not good, but one forgets that and everything else in the interest she arouses. It is hard to classify her as a preacher. She certainly does not emphasize the social gospel, and she certainly is far from the thought-world of doctrine in which most of her male colleagues live. I think I was impressed by her intense humanization of everything. She makes everything she says strike home to some human need. Her sermons, and here again she is a contrast to many of her colleagues, are well organized, her sentences well formed, with perhaps a trace of the influence of much study of English in their construction. She is very crisp and terse, but womanly in it all. I have heard some women here in Tokyo criticize her because she had a 'man's mind,' but I think this is not true. She is a vigorous thinker, but so is

Michiko Kawai. Perhaps they meant that she lacked the sentimentality which is sometimes thought essential in Japan when talking to women and children. There is nothing sentimental about her."

Although she has had many tempting offers to do educational work and assume other positions of leadership, she has always turned them down in order to fulfil her one ambition—to carry on the work her great father started. But she has connection with other Christian work in advisory capacities, and besides being a member of the National Committee of the Y.W.C.A. she is Chairman of the Religious Educational Committee under whose auspices a very splendid series of symposiums by well-known Christians has been published by the Kyo Bun Kwan. This same Committee has also published some twelve volumes of her father's sermons and writings. And she is conducting a monthly Bible Study in the pages of the *Fukuin Shimpō*.

In these forty odd years, she has lived and is living, a life of joyful commitment to Christ. She once wrote these words:—"We all will serve. We will never live for ourselves. We will dedicate our friendships to Him. Our joys and sorrows, failures and successes must be for His sake. O, our Christ, help us to belong entirely to Thee. Help us to hold back nothing from Thee. All we possess are Thine. Our wills are ours to make them Thine."



## The Age of Religious Inflation

SOICHI OYAKÉ

According to statements made by the Bureau of Religions of the Department of Education, there has been an extraordinary increase in the number of new religions reported to it. On certain days two or three new ones are reported, but in general an average of one a week is received. These, however, were only those religious sects whose stage of development and organization made it possible for them to apply to the Department of Education for "recognition." It is impossible to conjecture how many more religious organizations there are that have not yet emerged from the state of being eggs, pupae, or larvae. It is said that the most popular of these present-day pseudo-religions, the Hito-no-michi Kyo (Way of Man Religion) has during the course of ten years expanded from a membership of one to over 600,000.

As a matter of fact, these so-called religions are not classified as religions at all. Apart from Tenri-kyo and Konkyo-kyo, which recently received recognition, and entered the true fellowship of the religions, the others, beginning with Omoto-kyo are simply classified as "quasi-religions." Nevertheless they have not only experienced an amazing expansion in numbers and power, but are fulfilling the functions of religion for the people more completely than the existing recognized religions are. The larger proportion of their members are hereditary adherents of Buddhism and the other old-line religions, but unsatisfied with what they were receiving they have sought satisfaction in these new sects.

In 1927, according to the figures of the Social Education Association, there were in Japan a total of ninety-eight such quasi-religions, classified as follows: Resembling Buddhism—29; Resembling Shinto—65; Resembling Christianity—4. However, five years later in 1932 this ninety-eight had increased to the almost incredible

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Note: This article is a translation, somewhat condensed, of an article that appeared in the September number of *Kaizo* (Reconstruction).

number of 416. The leading prefectures in which they existed were: Tokyo—75; Hokkaido—70; Tottori—28; Wakayama—27; Kyoto—18; Osaka—16; Shizuoka—14; Okayama—12; Miyagi—11; Ibaragi—10; Yamagata—7; Saitama—7; and there was no prefecture without at least one representative.

The fact that Tokyo, the center of the culture of the nation, should likewise be first in point of superstition may at first glance seem strange, but it might have been expected. Tokyo-ites as a whole are reactionary, conservative, and superstitious, as appears by the attention they pay to festivals and other religious observances. Yedo in ancient times having been a colony of the Tokugawa, the people of the city possess the so-called "colonial temperament." Quasi-religions are an accessory of colonial life, as will be seen that Hokkaido follows closely after Tokyo in the survey and has  $2\frac{1}{2}$  times as many as the next in order.

Comparing the sects of Buddhism with those of Shinto, we note that while, among recognized cults, Buddhism has the largest number, the opposite is true in the case of pseudo-religions. This is doubtless due to the reaction among the people against the corruption of Buddhism and also due to the slogan "A Japanese Religion for the Japanese People" which has had a powerful appeal to the popular mind. The rising current of reaction, mediaevalism, and love for the past which is sweeping the country, should also be taken into account.

The above figures, however, were gathered in 1932 before this reactionary current reached its present height. In a period of "religious revival" such as the present, the figures must be much larger. If the "one a week" average was registered several years ago, the recent increase is probably more amazing even than that. Since in the five years from 1927 to 1932 the number of quasi-religions increased more than four times, from 98 to 416; at the present time, there must be no less than a thousand such cults in the country.

Among these sects there are some extremely strange ones. Extending from Fukushima prefecture in the north down into Kumamoto, there is a religion which boasts of the strange name of Dago-poppo, which has recently become very popular. (Dago of course is *dango* —dumpling— while *poppo*, although the meaning is

not clear, probably means to "perspire." The followers of this sect have no temples or houses of worship, but meet in groups of ten or fifteen at dead of night in the cottages of peasants. The communal spirit of the organization is strong, it is secret in its ceremonies, the believers have no intercourse with outsiders and do not marry. It is said that there are numerous groups of this type of primitive free-masonry among the people of Japanese mountain villages.

Another sect, called the A-I-U-E-O Kyo, attempts to explain the universe by giving to each of these vowel sounds of the Japanese alphabet a certain meaning. Being childish and kindergarten-like, it has few members and is not even recognized as a "quasi-religion." Another similar cult, organized by a certain Nakayama of Asahigawa is called Nippon Shinkyo, the "Religion of Japanese Gods." It is based upon the law of the Triangle, teaching that everything in the cosmos is made up of triangular forms. The Taiyo-kai (Sun Cult) organized by one Fukuda of Sasebo, is said to be based on the theory that the family relationship is at the basis of the Cosmos, the Sun and the Earth being a married couple and men and other phenomena their offspring. They build temples at the foot of mountains, and every evening their believers worship the sun as it sets beyond the sea, performing *kagura* dances to mixed Japanese and Western music. It is said that this Fukuda is not only a member of the City Council and of the Commission on Education, but is also head of a bank and manager of houses of ill-fame.

Somewhat different is the Reichi-gaku founded by a man named Watanabe of Yokosuka, who is well known because of his connection with the Tenka Yoko, a trading company. This sect is a form of religious capitalism. During the Great War, Watanabe borrowed money from his believers and organized a transport business, building for this purpose four steamships, all with religious names. They were used as naval reserve vessels and helped to open up shipping with a certain district in China. Watanabe made great profits at that time, but after the Armistice when the naval industry was deflated, his prosperity left him, and he is now engaged merely in making and selling the Tenka brand of shoes. His believers, chiefly naval reservists and widows, number about

2,000. During the recent Manchurian incident, a number of this type of profit-making religious sects sprang into being, but because of the general business depression none was particularly successful. Omoto-kyo, however, is said to have made large profits as a result of its activities in Manchuria.

Among this latter type of quasi-religions are those which are organized as commercial partnership companies (*Goshi Kwaisha*). There are eight of this sort of religious organization in Japan now, some with limited, others with unlimited liability. The investment differs in each society, but is around Five Hundred or One Thousand Yen. If you inquire what sort of business these firms do as partnership concerns, you find out that they deal in "prayers, amulets, printed matter, and a full line of propaganda." Their local societies are called "branch offices" (*shiten*) and their whole spirit is commercial. When a religious sect organizes itself as a commercial company and is forced to pay taxes, one inquires at once as to its motive. This motive would appear to lie in the fact that when so organized these sects can use the sounding title "recognition." As pseudo-religions they are discriminated against by being put into a different class from the existing religions, but by building a foundation of respectability and being recognized as commercial organizations, they hope little by little to make their way into the class of genuine religions. Whereas Tenri-kyo and Konkyo-kyo (it is said) spent several million yen in order to secure recognition, these sects, by proceeding in a more *inchiki* manner hope to obtain the prize at much less expense.

Last year the Benevolent Society of Omoto-kyo, by purchasing the *Maiyu* newspaper and making Deguchi the honorary manager of it, started another campaign for recognition. When we were young, the founders of new religions proclaimed themselves in our home villages as prophets, but at present they seem to be neglecting their prophetic functions. Without engaging in such dangerous performances as prophecy, and by paying more attention to etiquette they hope to build the foundation for their religion and still retain a means of subsistence. However, with the 1936 "crisis" in the offing, many of them may be expected to burst into prophecy again.

The method of the birth of these quasi-religions seems to be



invariable, all of them arising from some miracle or other. There are various sorts of such "miracles." We read for example, "On the 11th of February of last year, I lay dead for over eight hours and on the 3rd of the same month, for four hours or more. When I came back to earth, the new religion, full of deep and charming thoughts, was very clearly in my mind." It may be of interest to take as a type, the Matsu-roku Shindo Yamato-yama Kai, which arose recently in the Aomori district and has experienced a rapid expansion. About 1919 in a mountain near Aomori a woodcutter was felling a tree about three feet in diameter, in order to make charcoal. Noticing that the remains of the heart of the tree strangely resembled a human form, he took it to his master. Before this happened, however, a man named Tazawa, who had been employed by this charcoal company, had been discharged because he was untrustworthy. He now bought the wooden image and went to Tokyo. Being a believer in Omoto-kyo, he delved into various religious societies in the capital, and in 1927 returned to Aomori with the log, preached to the people and in January, 1930 launched the new religion. Although the followers numbered only 200 at first, the following year they attained by one leap the amazing figure of 6,000, and are found at present in Hokkaido, Karafuto, Kyushu and even in Chosen.

Tazawa, the founder of this sect, is absolutely illiterate, but the cult numbers among its followers, the former principals of primary schools, private girls' schools, etc.; it has prayers, articles of religion, hymns, and publishes a monthly called "The Eternal Light." It puts out an amulet shaped like the founder's hand. As a fundamental principle no offerings are taken, but the believers pay each month a membership fee of 20 sen, of which 15 sen is called a "recording fee" and the remainder a "maintenance fee." It advertises itself as "the most congenial religion for the Japanese spirit." In the districts where it originated there were many families of soldiers who had gone to the continent to fight. The fact that these people wished to assure the safety of their soldier boys may account in part for the success of this sect. However, the principal cause probably lies in the fact that, apart from the fixed dues, no subscriptions or contributions are asked for. In this respect the sect is remarkable. Unlike Omoto-kyo, you can believe

in this cult without being cleaned out of house and home. You can believe and still retain your earthly peace of mind. The membership system of all the new quasi-religions should be closely observed, for it is one of their outstanding characteristics. Unlike the existing religions, they have sound financial sense. This is especially evident in the now popular Hito-no-michi religion.

So much has appeared in the newspapers and magazines recently about Hito-no-michi (The Way of Man) that a review of its origin may be unnecessary. However, to summarize briefly; the founder, Tokuichi Miki, the son of a bankrupt yeast-merchant of Matsuyama, at the age of nine was sent as an acolyte to a thread-bare temple of a sub-sect of Zenshu. At the age of 32 he had risen to be superior of the temple, but his speculative disposition becoming too strong for him, he sold off the possessions of the temple, set up looms in the main temple and outbuildings, and started a weaving business. It ended in dire failure. After that Miki became an *inchiki* newspaper writer, a streetstall merchant, and a mail-carrier. Drifting to Osaka, he let out his children to stock-brokers or as household servants. While he was a mail-carrier his wife died and his daughter came down with a serious mucous cough. As a consequence he became a member of Tokko-kai of the Ontake sect. After the death of Tokko Kanda he succeeded to the headship of the society, but for a time he kept himself at a respectful distance, honoring Kanda as the "hidden founder" of the cult. In 1925, however, he raised himself to the position of Founder and propagandist of the organization. In 1928 he founded a branch at Kosaka on the Taiki-en line, and in March of the next year, renamed in the Hito-no-michi-kyo-dan. The new sect experienced a most amazing expansion, the believers today numbering over 600,000. This number is said to be rapidly increasing.

Although Hito-no-michi is treated as a recognized religion, being classified as a sub-sect of Fuso Kyo, one of the thirteen sects of Shinto, its elements belong to quasi-religion rather than to Shinto proper. The fundamental teachings of the cult are found in the common-sense principles of the following "Divine Laws:" (1) God is the Origin of all phenomena. (2) The Emperor is the sovereign authority for all Japanese. (3) Man is an incarnation of God. (4)

The male is the possessor of the power of life. (5) The female is the possessor of the power of procreation. (6) The Earth is a materialization of the working of God. The first three of these were devised by Kanda, the latter three are said to be contrivances of Miki himself, and are especially practical and this-worldly.

The fundamental principle of the religion, in short, consists in following the "Way of Man" (*hito no michi*). To do this one must leave off all unnatural ways and submit oneself to the Will of God. More concretely, it consists in living according to the principles of the Rescript on Education. Since all things are naturally without error, no harm can come to a man who thus follows nature. Much of this is, of course, taught by every primary school, and is not the substance of which religion is made of. Therefore, one must seek for the kernel of the new cult in its two concepts of Tidings (*mishirase*) and Divine Declaration (*shinsen*). Whenever sickness or other misfortunes overtake a man, Buddhism explains them as having had an origin in a former existence, and beyond understanding that fact there is nothing to be done about them. According to Hito-no-michi, however, misfortunes are looked upon as "Tidings" from God, a sign that one is disobeying the way of man or acting contrary to the laws of nature. The act of finding out from the Founder of the sect the specific points in which one is thus disobedient is called the Divine Declaration. All such things as drugs, charms, or spiritual healing are themselves diseases, that is, things that restrain the Divine Tidings. In other words, diseases are announcements from God that he wishes to renew our mistaken hearts, and if any one uses artificial means to cure them, his error only becomes more intense. As a result of this, the progress of the art of medicine would result in the shortening of man's life. It is exactly as if one should say that the louder one rings the fire-alarm the worse the fire will become.

There are only two persons who possess the power of mediating the Divine Declaration, and these are the Founder and his heir. But since both are very busy men, being continually absent on propaganda work, it means that it is almost impossible to receive this blessing directly from them. It is at this point that the doctrine of "Transfer" (*furikae*) arises. One who is in trouble must send a letter to the place where the Founder happens

to be, requesting a Divine Declaration, and making application that, pending the arrival of the Declaration, God transfer to the Founder the burden of one's troubles. No matter how many such burdens are transferred to him, it has no ill effect upon the Founder, but if other "teachers" deign to assume the prerogatives of mediating the Divine Declaration, they will become infected with the trouble themselves, and this only the Founder can heal.

These quasi-religions as a whole are characterized by several common features:

1. Prayer, which is an accessory of all religion, is not emphasized. In the intercourse between God and man such troublesome practices as bowing the head and clapping the hands are dispensed with. This seems to be a unique characteristic of these new sects.

2. Their audacious affirmation of sexual love is in keeping with the spirit of the times. Other religious, especially in the Orient, have up to the present emphasized the family or the nation, and neglected the married relation. However, in Hito-no-michi, for example, the love of husband and wife is taught very positively. This tendency ought to make these sects congenial to the middle classes.

3. As mentioned above, the new religions are capitalistic. Men are taught to be satisfied with their condition in life. In this point at least, it is not too much to say that both Tenri-kyo and Omoto-kyo have been outdated.

In addition to the above, there are Christian type pseudo-religions, but compared with those of Shinto and Buddhism, they present no problems. Mohammedanism, however, has recently lifted up his head in Japan, and boasts a membership of about six-hundred, and conducts a school in Yoyogi, Tokyo. The *Koran* has already been translated into Japanese.

Considering the subject as a whole, one's strongest impression is that of the modern color, or reflection, of all these sects. For example, in Omoto-kyo, which arose about the time of the Great War, the negative, world-denying tendency is strongly in evidence; on the other hand, the more recent ones, such as Hito-no-michi, are endowed with common sense. To accept human nature just as it is, is on the whole a general doctrine of all the new quasi-religions.



It would be extremely interesting to make a study of the Founders of these sects. This would require a great deal of labor and time, but from the materials I have already gathered, a few points are clear. Many of the Founders had been dire failures in business before they took up religious leadership. Many had been speculators, miners, or restaurant keepers. In fact, those with experience in the so-called culinary trades are especially numerous. (In Japan persons connected with restaurants, waiting houses, etc. are known to be especially superstitious.) These facts cast much light on the character of these sect Founders. It should likewise be observed that recently the Founders of quasi-religions have come from the more literate classes. This is one result of the unemployment now existing among the white collar workers, and is perhaps one of the sources of strength of these sects. Broken down teachers and newspaper men are numerous. Knowing human psychology, popular sentiment, and the laws of propaganda, and understanding how to grasp what they want and retain what they get, this class of person has many qualifications for success.

*(Translated by a Staff Member)*

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### STAR-BLIND!

God shot a star toward me  
Blazing with light and beauty!  
I, with my fence  
Of doubt,  
And I, with my sated sense,  
Shut all the glory out!

Now,  
For a God-shot star—  
Ah, how—  
How I would reach—  
High as the heavens are!

SNEED OGBURN

## A Missionary Journey to the South Seas

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HIROMICHI KOZAKI

I. My departure from Yokohama took place on July 18 (1934), and I returned on September 29th, thus spending 74 days on this journey. My companions were Mr. Seishiro Iwamura, Executive Secretary of the South Seas Mission Association, my son, Rev. Michio Kozaki, and Hon. Tsunejiro Matsuyama, M.P., Director of the said Association. Later we were joined by Mrs. Sumi Oe, Principal of the Kasei Gakuin. However, Mrs. Oe and Michio Kozaki were called home by business in the midst of the tour, and Mr. Matsuyama was compelled to delay his start by political changes, coming on by the following ship, so that only Mr. Iwamura made the entire trip with me.

II. To begin by stating my own connections with the South Sea Islands:—As you know, these islands were occupied by our navy at the beginning of the Great War in Europe on October 12, 1914. On the return of peace and the establishment of the League of Nations in June, 1919, our country received the mandate for their government and administration. The islands were governed by our navy under military administration until April, 1921, when the South Seas Government was established. Previously to that date, at the time when our navy received the mandate from the League of Nations, the then Minister of the Navy, Viscount Tomosaburo Kato, summoned me and entrusted to me the religious culture of the islanders. One reason for this was the fact that in the Covenant of the League it was provided—in addition to the prohibition of intoxicants and firearms—that religious freedom be guaranteed and the formerly believed and observed religions be maintained without change.

Now in the eastern half of the South Sea Islands, many islanders had become Protestant Christians, through missionary work of numerous missionaries sent out by the American Board from America in 1842 and following years. But the western half,

having been Spanish territory for some time before that date, had a majority of Catholic Christians. When, in 1899, the islands became German territory, all missionaries of other nationalities were caused to withdraw, except from Jaluit and Kusaie of the Marshall group, being replaced by German missionaries. Thus the Protestant work was entrusted to missionaries of the Liebenzeller Mission, while German Catholic missionaries were placed in charge of Catholic work. When the islands came under our mandate, Jaluit and Kusaie were left as before; but all alien missionaries were caused to withdraw from Ponape, Truk, etc. Protestant missionary work was entrusted to me, while direct representations were made to the Pope for the sending out of Catholic missionaries.

III. When I undertook the responsibility for the evangelization of the islands, I made the following agreement with the government authorities: (1) That they should provide an annual fixed grant of assistance for an indeterminate number of years.

(2) That they should not permit another religion or another denomination to begin propaganda without our consent.

(3) That at the beginning the following should act as our advisers, by nomination of the authorities: The Head of the Bureau of Military Affairs of the Navy Department, the Head of the Bureau of Religions of the Educational Department, and the Head of the Bureau of Political Affairs of the Foreign Department.

(4) That the financial grant should not be discontinued on account of any change in government personnel.

However, when the islands were placed under the South Seas Government, the financial grant was somewhat altered in amount, and it became necessary to draw up detailed estimates year by year, and secure the approval thereof by the authorities. This was very troublesome, with the result of reduction of the work. With the change in government the advisers also were discontinued, and in their place seven Directors were chosen to participate in deliberations with the Chairman of the Association. The present Directors are Tsunejiro Matsuyama, Michio Kozaki (beforementioned), Seimatsu Kimura, Kakichi Tsunajima, Shikanosuke Nukaga, Yoshimichi Hirata, and Rabei Sugano. Mr. Seishiro Iwamura is Executive Secretary.

IV. We have at present four missionary families, and 74 evangelists from among the islanders. There are also four German

families and three German lady missionaries, all sent out since 1929. There are 65 churches under our supervision, with 12,000 Christians. Add the 5,000 or more in Jaluit and Kusaie, and there is a total Christian population of nearly 20,000.

V. Stated in brief outline—the South Sea Islands extend 2,700 miles from east to west, and 1,300 miles from north to south. There are more than 1,400 in all, the largest being Ponape, with an area of only 24 square miles. All together, the area is about equal to that of Kanagawa Ken.

During the period of naval administration the seat of government was at Truk, but with the beginning of civil administration this was transferred to Palao (?). The present branch local government offices are at Saipan, Yap, Truk, Ponape, and Jaluit, 5 places. Our journeys took us to Saipan, Truk, Ponape, Kusaie, Jaluit, and Palao (?). We remained longest at Truk and Ponape.

VI. We were surprised, as we journeyed among the islands, by the extremely cordial welcome accorded us by the islanders. As we approached each island, we were met by numerous canoes and boats, and when we landed, hundreds and thousands of islanders, headed by the local chiefs and evangelists, lined the roadways, greeting us politely with songs of welcome. At the places of formal welcome, evergreen gateways were constructed; on both sides of the roads straw ropes decorated with leaves of trees were stretched; along the roadways white sand was strewn, almost as if a royal guest were being welcomed. Also, at the places of welcome small edifices with seats for many people were constructed. As for the cooking of food—always there were one, two, or three pigs roasted whole, twenty or thirty chickens roasted whole, with loaves of bread, potatoes, fish, and fruit in generous quantities. Each meal began with a welcome speech by the local chief, and prayer by the evangelist. During the meal, a chorus would stand and sing a song of welcome, with mandolins and guitars to add to the enjoyment. The same occurred everywhere with slight variations.

In addition, those present at these welcome meetings included almost the entire population without exception. Even folk resident on somewhat isolated islands would come two or three days' journey, just to be present; and as they stayed through the festivities, there was constant bustle like the turmoil of a Japanese festival.



When we left, all the population of the island, men, women, and children, everyone bringing a present of his choice—fruit, shells, handwork—piled them mountain high before us. We divided the fruit and the potatoes among the islanders, bringing back home with us only such articles as could readily be taken along.

We were welcomed not only by the islanders, but also by the officials and other residents from Japan proper. For example, the head of the government branch office at Truk inquired after our welfare almost every day during our stay on that island, sending us fruits and vegetables not easily obtained there, and thus also refreshed our spirits.

VII. In making our preparations for the journey, we on our part gave no little thought to the gifts which we should bring to the islanders. First, we gave suitable presents to the missionaries, evangelists, church officers, and school teachers, as well as to churches and schools, spending about one thousand Yen for this purpose.

I had for several years cherished the hope of visiting the islands. Four years ago, however, I fell seriously ill, and was temporarily hindered from going. This year my health had fully returned and I determined to go. I felt that just now was a most favorable time which must not be lost, inasmuch as, our country having decided to withdraw from the League of Nations, these mandated islands will after March 17, 1935 finally become a part of our territory. Hence it was necessary to bring to all the islanders an understanding of the place of our Japan in the world, and of the fundamental nature of our constitution as a nation. That is why I decided to go at this time. Hence before starting I held adequate conferences with the Premier, the Overseas minister, various high officials in the administration of the South Seas Government, and other persons, with a view to securing their prior understanding of my plans.

Further, in respect to the work of evangelism, I thought it wise at this time to encourage the making of plans looking toward the future achievement of an independent, self-governing church. In great detail I instructed the islander evangelists, church officers, and other church leaders in regard to the nature of church government and self-government and self-support of the churches. Further-

more, to encourage progress in self-government, we ordained to the ministry nine of the most capable evangelists.

VIII. So far as our observation extends, it is correct to say that the islanders are everywhere content with our administration, and praise the government by our country. I met several of the aged islanders, and heard from them accounts of the eras when Spain and Germany ruled. They told me that conditions in the South Sea Islands to-day, in comparison with the past, differ like heaven and earth, no comparison, in fact, being possible. In the Spanish era, brutal government reached its climax, as many unbelievable tales testify. When Germany obtained possession of the territory, the government was indeed somewhat improved, but little weight was given to the wishes of the islanders, and brutal treatment continued, as if they were slaves. Since our mandate has come about, however, the islanders everywhere show contentment under our administration, and there has been no case of uprising against our government.

The islanders are by nature exceedingly pugnacious in spirit and ordinarily were engaged in constant conflict—one isle against another, one village against another, so that among them quarrels and battles never ceased. That this island population of such valorous and violent character should have become the present obedient, excellent citizens must be attributed entirely to the influence of the Christian religion.

IX. Wondering how much of understanding of Christianity they might possess, and if their faith were not merely superficial, to test the matter we questioned one of the believers in regard to his experience of faith. We found that his reply differed almost not at all from the personal experiences of our own zealous believers. The island Christians have the following strong points: (1) They all possess a humble and obedient faith, like little children. (2) They are well acquainted with the Bible, obey the commands of the evangelists, observe the Lord's Day strictly, and attend worship faithfully. (3) They excel in music, so much so that Japan's Christians can by no means approach them in hymn singing. Mr. Nao Tanabe, an expert in music, joined us in the course of our journey, and travelled back by the same ship. According to his criticism, all the islanders keep the tune very accurately, all can sing four-part music, and in musical ability they are in no way

inferior to graduates of music schools in Tokyo. Our Japan churches have much to learn from them in the future.

X. I had the idea that for some time there was no possibility of material gain from the South Sea Islands. It is true that some groups and individuals who for a time attempted to carry on business there did make great failures of it—the Nanyo Shokusan, Matsunori Nishimura, Seishichi Iwahashi, Shintaro Ohashi, Raita Fujiyama, and others. However, the South Seas Company of Haruji Matsue is exceedingly successful in the three islands of Saipan, Tinian, and Rota. In recent years it has been exporting annually a million bags of sugar, valued at ten million Yen, besides tapioca and coffee. The fishing industry products—bonito, mackerel—amount to more than one million Yen a year. The finances of the islands, which require a government expenditure of four million Yen a year, have an income exceeding that amount, and two years ago the government became financially independent. This must be said to be exceedingly great progress.

*(Translated by Willis G. Hoekje)*

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## A Great Missionary Passes

"Laws of Livingstonia," Scotland's greatest missionary, is dead. Dr. Robert Laws, that great Scottish missionary who fulfilled his early ambition to follow David Livingstone's footsteps in Central Africa only a year or two after the great pioneer had died, and who was privileged to bring about wonderful changes in that huge area on the Nyasa Lake, called after the hero of his youth, passed away in London on August 6, 1934 after a short illness, in his eighty-fourth year. For fifty-two years he had labored in Central Africa, giving the people peace and prosperity where he had found warfare, fear, and poverty. Trained as a cabinet-maker, Dr. Laws graduated in Arts, Medicine, and Theology before going to Africa, was a good seaman, an expert tracker of game, a good amateur printer, the originator of a system of book-keeping, organizer of a most efficient postal service, a successful gardner, farmer and stock-breeder, carpenter, builder, architect, road-builder and electrical engineer. Livingstonia has been described as "the ideal mission."

Condensed from *The World Outlook*.

## Needs and Problems of Young Married People

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GENEVIEVE D. OLDS

I. Let us consider very briefly some of the most vital problems with which young married people of Japan are confronted today.

Even in this era of marvelous change and progress Japan still retains her family system of marriage, so that many young people marry with little or no previous acquaintance, the choice being made by the family with the help of the go-between.

Because of custom or for the sake of economy, many young people must live with their parents. Lack of privacy and little economic independence or freedom of thought and action create a situation that is not conducive to happy and successful married life. The dilemma of a divided loyalty to mother and wife makes the position of the husband a difficult one. The young wife, on the other hand, too often dominated by the mother-in-law, finds it difficult to put into practice newer and better methods of child training and care. The result is that the average young mother is a slave to her little children, and finds it difficult to go out with her husband. Custom, too, decrees that her place is in the home. In some communities it is much better form for a man to go out for amusement with a geisha girl than with his wife!

Again, too great difference in age and education tends to aggravate the superiority complex with which many young men are endowed from babyhood, making cooperation, mutual understanding and real comradeship almost impossible. It is surprising how many university graduates seem to prefer to marry young high school girls rather than college or university women nearer their age.

Another cause of friction and unhappiness in marriage, and even of divorce, is the lack of a positive and constructive type of sex education in the home and the school. The idea still prevails



that ignorance is the safest way to preserve innocence. But today it is not a question whether children and youth *should have* sex education. They are already receiving it, through the printed page, from the movies, from older companions, in the cafe and dance hall. Sex appeal is everywhere. The vital concern is *who* should give this education. Until parents and educators have the right attitude toward sex and an adequate understanding of a constructive type of sex-education, we can scarcely hope for the wise guidance of youth in this important field.

By sex education I do not mean simply teaching facts about reproductive organs and processes, but, in a broader sense, helping youth from infancy to build up right attitudes, ideals and standards in regard to relationships in the home and in society, such as fatherhood, motherhood, marriage, etc. Such education will enable youth to make sex a positive, constructive force in life. As Dr. Galloway has so well said "Our task as parents is so to interpret the facts of life as to inspire the child to a right social outlook. Sex education means bringing to the child the parents' best knowledge, experience and example, so that the child can use his reproductive endowment for the enrichment of his own life and for the welfare of society." The most effective type of sex education must be incidental. Through the experience of daily life in the home, by wise answers to all questions, satisfying curiosity at every stage, parents who themselves have the right attitude toward sex can lay the foundation for the future happiness and success of their children.

At a meeting of the Purity League some years ago I heard Dr. Tagawa say that rather than put so much emphasis upon reverence for parents in school ethics, there was need for teaching the sanctity of the marriage relationship. Young people must be given higher ideals about marriage, and mutual fidelity, with equal standards of purity before marriage for both men and women, and mutual respect and true affection. Dr. Tagawa intimated that until these basic principles of pure home life are taught to both sexes in the schools, moral conditions in Japan would not be likely to improve.

II. What can the Christian movement in Japan do in giving practical help to meet the needs of young people in the marriage relationship?

It must help to prepare them for marriage. America and Japan have the highest divorce rate in the world. Success in marriage and family life does not just *happen*. Marriage does not change people over night. As Dr. Wood says, "Good building material for *families* is as important as good building material for *houses*."

The Christian movement in Japan needs to develop leaders in this difficult field of sex—men and women who can give our young people the guidance they so much need. The best of the fine English books on sex education should be in the libraries of our Christian schools. In visiting many Mission schools I have been surprised to find how few have made any provision for sex education. In fact, government institutions seem to be doing more in sex education than our schools. There is special need to help young men to get right attitudes and ideals in regard to sex. A teacher in a Middle School, after reading the translation of Dr. Gray's "Men, Women and God," said, "I would like to give this book to every graduate of our school."

More than courses in sex hygiene, however, sex character education should be emphasized, and this Mission schools are especially fitted to give. Young men as well as young women need to have the self-control which is from *within*, to be able to make wise choices. Young men need not only to be strong, but to have the gentler and fine qualities developed, a more chivalrous attitude toward women. Girls need to be taught how to express their emotions in the *right* way; to be strong enough to hold to their convictions; to develop beauty of personality, and, as Nellie E. Smith says, "not only to seek the best in *themselves* but to demand the best from *men*."

Our Theological Seminaries, too, should provide a course on the problems of sex as they affect young people and the home. English books along this line would prove a valuable addition to their libraries. Our young pastors need to have more preparation in order to guide young people in their problems before and after marriage. Also more knowledge of the etiquette of social relationships between the sexes would forestall some unfortunate situations and the inevitable criticisms from which the church has to suffer.

I should like to see established by the National Christian

Council of Japan a new department on Marriage and the Home. That would greatly facilitate this type of education in our churches and homes. Leaders might then be sent out to help pastors organize discussion groups and give lectures. The literature that such a department might publish and send out would be most helpful to pastors and leaders.....A pastor of a large Tokyo church wrote me recently that he felt the need of a standard book on Christian family life to put into the hands of the young people whom he married.

The church must develop interest in problems of family life in *men before* marriage if fathers as well as mothers are to contribute to the happiness and success of the home. Reports have come to me from several churches of groups of young men who are discussing these problems with considerable interest. In Otaru a group of twenty men, half of them married, have met in one of the churches to discuss the problem of how to set up a Christian home. A missionary in the Niigata field reports his attendance at a Rural Gospel School where he gave a lecture to young farmers on the Home, speaking under four heads, "The Building, The Occupants, The Spirit, The Religion." One of the young men used the suggestions given, in making his farm-house more modern and convenient.

Young women's societies should have such questions presented to them and be encouraged to study the problems they will so soon have to meet in their future homes. Several missionaries have reported group discussions in their own homes, where young men and women have united in talking over problems regarding their future homes. Reading Clubs have become popular in some churches, and books on this subject might well be included.

A subject which both young people and parents should consider more seriously is the need that both partners in marriage be Christians, and the way to bring this about.

In some communities the missionary's home may well be made a place for the discussion of the problems of marriage and sex. However, the leadership in such discussions should be given to the Japanese who have an understand of sex problems. With the right presentation, young people can be led to understand that there is nothing more beautiful than the expression of mutual love; and

that one need not be ashamed to experience the deepest joy and satisfaction from the sex side of life. But it is only where the sex side of marriage is governed by self-control, self-respect and unselfish love and is mutually satisfying, that the relationship can bring lasting joy and spiritual unity.

But more important than *courses* on marriage and the home, is to give to young people the opportunity of *seeing* a Christian home in *action*. The happy Christian homes of the parish and the homes of the pastor and missionary may do more than a course of lectures, in creating a vision which will keep a young man true to his ideals. I believe this may be one of the greatest contributions we as missionaries still may make to the lives of young people. A pastor of a small country church said to me a few weeks ago that he had just preached a sermon on "The Ideals of the Christian Home," much of the material for which was taken from his memories of the homes of two missionaries with whom he was associated while a student.

Youth is demanding more opportunities for normal relationships between the sexes before marriage, while parents and educators seem determined to keep them apart. "Where shall we play?" was the cry of the fine group of young people in Nagoya. "Our parents will not let us entertain friends at home. We do not want to use the cafe. Where shall we go?" Our Christian churches have a real mission in helping to solve this problem. Teaching in the Sunday School, singing in the choir, helping in bazaars, doing many worthwhile things together, is a safer policy, perhaps, than making play the main reason for getting together. However, the church can do a splendid thing for society by putting a fine type of recreation into its program, teaching men and women that play can have a real place in life and can be made a spiritual force.

Now we come to the question of how the church can organize its young married people, and what can be done to help them to apply Christian principles to their daily lives.

The churches in America are including young married people's classes in the church school. Sometimes the hour of the old time evening service is given up to this group for the discussion of their problems as related to the Christian life. It may not be possible in many churches here in Japan to organize such groups



in the same way. A natural reticence about discussing personal problems before others, and the self-consciousness young couples have as newly weds, may make group discussion more successful if some older people with experience and a sympathetic attitude are included in such meetings. Neighbourhood cottage meetings, already organized in the church, might well make the Christian Home the theme of their meetings from time to time.

In general I believe Christian pastors might give more emphasis to the subject of Christian Nurture in the home. Many young people marry with little idea of what a Christian home should be, or what the religious education of little children means.

The church must help its young married people to form religious *habits* at the very beginning of their new life. By this I do not mean simply attending church and Sunday School or the mid-week prayer-meeting, important as such services may be in the nurture of Christian faith. Grace before meals, a habit which is fast disappearing in Christian America, should be encouraged in the new home. Family worship, which is so often crowded out of the busy morning program might be observed in connection with the *evening* meal, making it a brief service, but one in which old and young can have a part.

The lack of privacy in a Japanese home makes it especially important to set apart some place in the home as "God's Corner," where each member of the family may find quiet for meditation and prayer. Beautiful pictures and spiritual books should add to the atmosphere of such a shrine. The familiar motto, "Christ is the Head of This House, the Unseen Guest at Every Meal, the Silent Listener to Every Conversation," might well be hung in the dining room of the new home. Even meal time hours are precious and should have their spiritual values. A Buddhist priest on seeing this motto in Japanese was so impressed that he used it in his own home, changing the word "Christ," to "*Hotokesama*."

The tendency in the Japanese family is to enjoy life individually, each with his own special interests. But the Christian home should build up *group happiness*, using leisure hours, few though they may be, for reading aloud, singing together, taking walks on the hills, or in other ways to promote family fellowship.

The habit of Christian hospitality needs to be fostered in the

home. To share the happiness of the new home with lonely people, is the essence of the Christian spirit.

A Niigata church is fostering the spirit of the Christian family by making the first Sunday of every month "Family Sunday." Young people and children of all ages attend church with their parents, and later have lunch and an hour of recreation together.

A pastor in Okayama told me recently that every fall and spring he has "Family Week" in his church—a sort of *spiritual house cleaning*. Small groups of Christians meet in homes in various parts of the city where for three or four hours or more they frankly confess their short-comings and besetting sins as related to their home life. This is followed by a period of earnest prayer and suggestions by the pastor as to what *Christ* would have them do in the future. The pastor said the results from these meetings had been most satisfactory in clearing up unhappy situations in family life in his parish.

Special days and occasions can be used by the pastor for giving Christian nurture to young parents. One missionary writes of a beautiful consecration service for the first child in a Christian home, which gave an opportunity for bringing a fine message to the entire church as well as to the parents.

Midweek prayer meeting is a dying concern in some churches. Why not make it a meeting not only for prayer but for the discussion of vital problems in the home and community? Under spiritual leadership such a meeting might bring new vitality and power into the church.

When Christianity is *lived* as well as taught, when the spirit of loving service lights the hearth fires of our Christian homes, then only will it spread from home to home until it reaches the entire community and the Kingdom of God is realized in this land.

## **"Life-Centered" Youth Education**

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WINBURN T. THOMAS

For a newcomer to tell the Japanese church how to organize its program of youth guidance would be an impertinence. Such a task belongs to those who are thoroughly acquainted with the psychology of the people, and who have assisted in the development of the system now in use. Nevertheless, a recent arrival may with due respect to the work now being done, outline some of the more recent ideas which have been developed and applied by Christian leaders of youth in America.

Their study and application presupposes an acceptance of education as a technique which the church must use if it is to contribute to the normal development of its young people. Not education as understood a generation ago, but according to its latest developments. Only by keeping abreast with the methods in use by secular and non-Christian agencies is it possible to make Christianity available in forms compatible with the mind set of the day.

Of the recent developments in the field of education, none can rival in importance what is known as "the life-centered approach." Indeed, just as most educational ideas have in the past been built in turn about the "discipline," "knowledge," and "recapitulation" theories of education, the "creative" theory now holds the center of educational thought. And it is about the individual and his needs that the curriculum and methods are being built. Thus the "life situation approach" is an educational technique sufficiently in harmony with the age to enable the church to adopt it as a method of working with the present generation.

Now the "life situation approach" is an educational technique sufficiently in tune with our age to enable the church to function as an effective agency working in and through individuals and society as a character and kingdom builder.

This "creative method of education" is predicated on the assumption that man's personality is the center of a continuum of experiences which emanate from the world about him. He interprets and evaluates these according to past experiences, his original nature, social heredity and environment. And in this process, a body of what is known as "knowledge" emerges.

Now it is this progression of experience that modern education recognizes as the important factor in man's developmental process. Given a situation where one person can direct, interpret, and assist in integrating the experiences of another, then the director holds a tremendous power over the lives of the directed individuals. It is this that modern education in a constructive fashion seeks to do. The teacher, essentially only a more mature person with a larger background of integrated experience upon which to draw, assists the growing person in interpreting and assimilating the experience content, that is, in the process of knowledge formation.

The educational ministry recognizes that this experiential process is a unit; that the individual cannot compartmentalize the ideas that flow into his life, or separate the various forces which affect him. His life is a whole, a unitary process. Disseminated and permeating throughout his whole process is a developing philosophy of life and of the universe. Whether this philosophy is theistic or atheistic it is constantly being formed, then reacting upon the entire personality. Unless proper guidance is introduced, this development follows along lines of current beliefs and superstitions, which render the individual relatively less fit as an individual entity and as a member of the social group. The orthodox theological terminology calls him "a lost soul." To nurture such individuals, Christianity would lend an interpretative value to all these experiences, seeking thereby to induce attitudes of the very highest type towards self, others, society, and God. In short, since the educative process will inevitably be influenced by some philosophy of values, religion should bring to bear upon it the highest philosophy of values, incarnated in the life and death of Christ and in historic Christianity.

For the sake of convenience, education divides this unitary process into a number of life areas. Using the arbitrary arrangements at our disposal let us briefly touch upon each of these for



the purpose of seeing how religion may interpret experience so as to induce the highest values.

I. SECULAR EDUCATION. In this sphere, the church can inculcate an attitude of "constantly becoming." Creative learning stimulates the desire to know for one's own good and for the sake of others. With religion interpreting secular school training, children learn to measure all of life's experiences in the light of their religion, and thereby, to develop lifelong Christian interests.

II. HEALTH ACTIVITIES. Closely connected as is health with self preservation, the teaching ministry must undertake the task of directing health activities. Too, there is a high coordination between health, efficiency, and spiritual life. For instance, by emphasizing the importance of this area which Protestantism has overlooked, Christian Science has become one of the fastest growing sects in America. The curriculum must seek within the framework of the church to relieve the modern mind of its fears and complexes. In addition, a program embodying such features as outdoor life, gymnasium, and social affairs can connect health interests of the members directly with the work of the church.

III. VOCATIONAL GUIDANCE. The educational ministry must develop a true conception of work. Christianity emphasizes the honorableness with which a work is carried on, not the type of work involved. We cannot take false pride in one kind of work and regard another as inferior. Men must be taught to secure happiness in doing their work well irrespective of what it is. Evaluations, if they are to be made at all, should be on the basis of service rendered to the social group. The home, church, and school must cooperate in building an atmosphere which will make children cognizant of the complexities of life and the reality of work. Trips through factories, farms, and other places where the work of the world is being carried on, as well as program speakers representing various vocations, can do much to acquaint growing persons with the problems within this area.

IV. CIVIC IDEALS. The church in the past has assented all too readily to the propaganda circulated by big business in the name of religion and patriotism. It is the duty of the teaching ministry to evaluate such patriotic appeals and to caution against unreasoned obedience to impersonal organization. If the students

do not know where to start in order to be critical of the policies of government, then it is the duty of the instructor to provide this starting point.

V. RECREATIONAL ACTIVITY. The church has unfortunately inherited Puritan ideals concerning play, conceiving part of its business to prohibit things people like to do. Once this prejudice is overcome, the church can offer a program of activities which offers the following elements: competitive games which draw people into social fellowship; social activities to produce fellowship, (There are a number of suggestive "party" books on the market); mutual activities; dramatic, literary, and other cultural programs. Direction of reading program.

VI. FAMILY RESPONSIBILITY. Upon the home even more than upon the church rests the responsibility for inculcating Christian beliefs and conduct controls. The educational ministry should therefore bend every possible effort to create the factors conducive to the development of Christian homes. It may train in sex matters by instructing in the control of emotions and the sublimation of the sex instinct. Inter-sex projects, social activities, banquets, and physical activities such as swimming, tennis, etc., in which the young people can be brought together in wholesome fellowship are invaluable aids in instructing in the art of living together.

VII. GROUP RELATIONSHIPS. The church should make clear to young people its function within society, as a social group holding certain ideals, the members of which carry into their other group relationships and make effective therein those ideals inculcated by the church. It is the leaven leavening the whole social lump. The students must be inspired by the intrinsic value of the Christian ideals and through the personalities of the teachers to concretize them in their own personal and group relationships.

VIII. FRIENDSHIP. The Church has a perfect pattern for teaching friendship in the fatherhood of God and the brotherhood of man. This can be realized in tangible form by being friendly with all who enter the church, by organizing the membership into visiting committees, by inducing school attitudes of friendship, and by making special efforts to treat foreigners with courtesy.

IX. AESTHETICS. Historically, religion is mother of the arts,

and the church its most liberal patron. Protestantism in reacting against Catholicism, condemned all devices which assisted in the development and satisfaction of man's aesthetic cravings. The Protestant Church will never be able to redeem itself for thus throwing out "the baby with the bath," but within our generation we can assist it to reclaim the assets which are available for religious purposes within this life area. Sponsored trips to art collections, hikes through the woods, the introduction of art objects into the teaching program, and the development of more aesthetic worship programs are steps in this direction.

X. ECONOMICS. The major facts of today are social while the major emphasis in the teaching ministry of the church has been on individual conduct. "The church," to quote Harold Luccock, "has been infected with that particular vicious kind of sentimentalism which is content to proclaim ideals without provision for these ideals to be carried out in action on the moral frontiers of our time." The church has been at best a signboard pointing the way, but never going anywhere. Henceforth the teaching ministry must actually produce fruits compatible with the gospel it has preached. There must be a realistic understanding of the action of the social forces and powers which dominate the world in which we are living. The church must realize that love is to be implemented by social control and some social ownership of the means of production; that the teaching ministry is not a way of adjustment to the status quo but an encouragement and inspiration to make things what they should be. The young must be made cognizant of economic class differences without embittering them; the perfect ideal must be set before them without endangering their attitudes towards altruistic vocations and practices; they must see that industry needs to be organized about the principle of service rather than of profit.

XI. RELIGION. While all of the aforementioned areas are religious in that the whole of life is religious, the curriculum must also teach the young that Christianity is a particular way of life, and that in Christ we see the human face of God. It is at this point that Christianity departs from the secular religions now clamoring for the attention of youth. Having established this basis, however, the church is in a strategic position to inculcate, in the words of

Chapman and Counts, "a faith in the benevolence of the cosmic order towards those who seek to understand and to conform to its laws; a feeling of intimate kinship with nature and the whole of the phenomenal world; a lifelong wonder in the presence of the marvelous manifestations of life and nature; a conviction that the feelings, sufferings, and aspirations of men are weighed in the scales of the forces of creation; a faith that righteous conduct is the finest power of the universe; a confidence in the power of men to choose between good and evil; a sense of membership in the universal brotherhood of men; a firm resolve to live in accord with the purposes which move through the universe to fulfillment; a cheerful acquiescence in the demands of personal sacrifice in the premonition of the greater good; a feeling of deep security in the future which lies beyond the grave; a habit of thoughtful meditation on the meaning and value of life; an eagerness to engage in the eternal quest of the True, the Beautiful, and the Good; and finally, a clear perception of a faithful allegiance to that ideal kingdom of peace and good will which for ages has been the hope of man, a kingdom in which justice will 'roll down as waters, and righteousness as a mighty stream.'"

Such an ambitious program immediately questions the ability of the local church to make use of it. Clearly, radical changes must be made in the present organization of the church if it is to adopt a working plan of education. More than a few minutes each Sunday must be allotted to the teaching process. A larger percentage of the church budget must be allocated to the purposes of the teaching ministry. Pastors must be led to cooperate. And trained teachers must be made available.



## The Approach to Youth—A Symposium

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### A. Student Work Problems Solved and Unsolved

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T. D. WALSER

Only failure would accompany any attempt to paint, within the 1000-word limit, even the high lights of seventeen years of student-work in Japan's capital. Therefore, I propose to send up a few trial balloons, suggesting problems solved and unsolved. To this thinking aloud, I hope that there will be reactions. In all (even those paragraphs where smug satisfaction seems to creep in) bear in mind that this is a field of unexplored mission work, where the trial and error method and experimentation are still in order.

Let the reader also remember that this article has reference to the students of Keio, Chuwo, Waseda, Imperial and to other such universities and that the student of the Christian university or college does not come into the picture. First, then for "Problems Solved"—

I—"What language medium should be used?"

*The medium should be the Japanese language.* Some years ago I gave up any hope of making an effective use of English as a medium. (See 1927 Edition of "The Christian Movement in Japan and Formosa"—pages 119-128). Giving up English, I immediately eliminated the "floaters," the "tasters" and "the English-language hounds." I had then, and have now, three reasons for so doing:—

(a) Students seriously interested in English and coming to the English-Bible class to acquire a knowledge of English rarely get beyond that one interest. Happily there are exceptions. The exceptions prove the rule, I think.

(b) English is a point of contact, but an ineffective instrument in dealing with private and government university students. Even the most fluent English speaker drops English and plunges into his mother tongue, whenever his heart is touched or his real

interest is aroused. In that situation, what can the missionary do, whose medium is English? Obviously, nothing.

(c) The use of English seems to me to be dishonest, unless English is taught as an end in itself. Why pretend that we are interested in teaching English, when we are interested in religion only? But I'll not press this point. The statement falls or stands, by itself.

(d) The use of English is not necessary in religious work with students. For, if dependent upon this particular point of contact, the same results can be reached by adding to the period used for Bible study or discussion a second period, in which the straight-forward, skillful teaching of English for its own sake can be done.

II—"In whose hands should the control be?"

*The entire control should be in the hands of the students themselves.* Call it "independence," "self-government," "self-direction," or anything you will. All departments of Japanese life, from the home to the drill-field, are so thoroughly regimented that students crave means for self-expression and opportunities to manage something by themselves. (Here we have the sociological explanation for the existence of so many (too many?) "kai" in all universities.) At "The Open Door," the ODYC (Open Door Youth Council) is made up of 32 students, 2 representatives from each of the 16 groups or "kai." The ODYC is a body, through which policies for "The Open Door" are determined, programmes set up and experiments tried. The Director of "The Open Door" is adviser ex-officio—nothing more; *and student management works like a charm.*

Limits of space forbid further mention of problems we think we are solving. We hope that even these solutions, so-called, will be critically scrutinized, criticized, revised. Can we not pool our experiences in this field and profit by each other's successes and failures?

Of "Problems Unsolved" the number is legion. For the moment, however, let us consider just three.

I—"How translate theory into practice?" Possibly this is the perpetual problem of all religious education. In Tokyo, the students say they are "very busy." They are, too. Life is complex.

Outstanding leaders are loaded down with manifold responsibilities. Such expressional activities as the following have been successfully engaged in:—Play-ground supervision, Sunday School teaching, experimentation in temperance education and exhibitions, managing and financing Christmas entertainments for poor children, social surveys (e.g. a community survey of the Kobokan Settlement, Tokyo, is now being made by Keio and Waseda students), organization of meetings for peace education, etc. But such expression is one-sided and limited to too few students. Furthermore, it is largely divorced from the church. Much more should be said on this subject, but space forbids. Let us merely state three unanswered questions:—(a) How can students be persuaded to give up less important activities in order to serve others in the name of Christ? (b) How can the nexus between “faith” and “works” be made closer? and (c) What opportunities can be found *in the church* for students, so that functional activities can be geared up to the process by which the Kingdom of God is to be established upon earth?

II—“*Should student-work center up in the missionary home (or student center) or in the church?*” Arguments in favor of making the missionary’s home (or mission-controlled student center) the pivotal point are:—(a) The students appreciate the friendliness of the missionary, as contrasted with the somewhat casual attitude of the average church. (b) The programme of the mission student center can be set up to be a practice center and demonstration for this one class in the community. (c) The international atmosphere of a mission-controlled center offers special advantages at just this time in Japanese history. (d) Radical students feel at home (See Dr. Sadler’s estimate in the Report of the Fact Finders (Japan Section). Arguments in favor of making the church the pivot are:—(a) Only in the church itself can the student become an integral part of the indigenous, organized Christian movement. (b) The mission student center is a foreign institution. (c) The church needs the fresh and radical influences that students can bring to bear upon it. (d) The church atmosphere is more typical of Christianity, *to the Japanese*, than the student center.

Sufficient thought has not as yet been given to the possibility of creating a student Christian movement in Japan with the

Religion of Jesus as its dynamic, a part of the "invisible church" and more or less independent of the "visible church." It may be that this phenomenon is now taking place. Can we not have an exchange of opinion on this question?

III—"Is the dormitory an effective type of institution?" Opinion seems to be rather evenly divided on this. Nothing by way of adequate consideration can be given here. Some dormitories have met with signal success. More have met with dismal failure. At a recent meeting of student-workers in Tokyo it was the consensus of opinion that little of permanent value can be secured by the dormitory method that can not be secured without it. We present here for the critical examination of the reader a scheme which, we have reason to believe, contains all the vital features of the *student-church*, the *mission student center* and the *dormitory*. In brief, it is that, wherever student work is seriously undertaken, a small, simple two-story building be erected. On the ground-floor there would be two rooms, the inner one for small groups, personal interviews, library, committee meetings, etc., the outer one for larger meetings, games, piano, social gatherings, etc. The rooms would be constructed in such a way (moveable partitions) as to be convertible into a chapel or hall, with a seating capacity of 150 or thereabouts. The chapel effect would be achieved by the removal of the false front at one end of the larger room, disclosing altar, pulpit or other worship equipment. On the second floor would be living quarters for 3 or 4 students only and the assistant to the missionary, a Japanese pastor. He would be a regularly ordained clergyman and pastor of all church activities. The students would be hand-picked, carefully selected and deeply Christian leaders to be a "cell," a team, to work with the missionary and assistant. Not extensive, but intensive work could thus be done. Would such a scheme not contain all the advantages (and avoid most of the risks) of the *student-church*, the *mission student center* and the *dormitory*?

On these problems, solved and unsolved, as well as scores of other questions not even mentioned, we need a pooling of all our experiences to date and a revamping of our programmes in the great task of introducing the Japanese student to our Master, Jesus Christ.



## B. The Japan Union of Christian Endeavor

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ROYAL HAIGH FISHER

The visit of "Father Endeavor" Clark to Japan in the year 1892 may well be considered the starting point for the work of the Japan Union of Christian Endeavor. The Rev. J. H. Pettee, D.D., a missionary of the American Board long stationed in Okayama, was for many years one of the chief promoters of the work of the Japan Union, rendering valuable service as liaison between International Headquarters in Boston and the Union in this Empire. His counsels as advisor and treasurer were sought constantly and were freely given.

So far as can be ascertained, the work of the Union commenced on the basis of very substantial grants-in-aid from the parent organization and this situation seems to have obtained up until the time of the fateful break in the stock market of the world, which resulted in drastic cuts in appropriations. Whether too great dependence upon aid from abroad has not tended somewhat to stunt the growth of the Japan Union is certainly a pertinent question; the very generosity of foreign contributors may easily have lulled the Union into a false feeling of security. At any rate, the Japan Union as such does not appear to have made itself felt in the Empire as one might have desired in proportion to the investment made.

In a sense, Christian Endeavor has never prospered in Japan excepting in certain centers. To say this, however, is to point out what at the same time is both the weakness and the strength of the movement. Christian Endeavor has all along showed a commendable willingness to blend its work in with the efforts of various denominational groups to reach their own young people; it has tried genuinely to further the interests of the local group without reference to its denominational affiliation instead of attempting to promote its own success as an organization. This has been clear gain. An even greater display of this same spirit would have accomplished still more for the work of the Kingdom

in Japan without doubt, but it would not have conduced to large statistical showings for the Union as such.

However that may be, it is very certain that there has been a sad lack in leadership from among the younger laymen—another factor which may explain the too meagre character of results obtained. The peculiar strength of a movement such as is represented by Christian Endeavor in other countries has doubtless lain in the possession of the enthusiastic leadership found among the ranks of the young-to-middle-age men of affairs who sit in the pews of the churches. The Japan Union, judging from the complexion of its Central Executive over a period of years, has remained from its inception till the present day too largely in the hands of older men practically all of whom are professional religious workers, pastors. It is no slight upon the work of these men, who have seen the Japan Union thru to this juncture, to say frankly that their efforts would have been vastly more effective if there had been a goodly group of consecrated businessmen pushed into the front row as leaders with nothing at stake except their own passion for the coming of the Kingdom. Indeed, the presence of one such lay leader in the person of Mr. Kojiro Hata, of the Asahi Slate Corporation, a member of the Yokohama Kumiai Church who has served as the organization's treasurer for a number of years, only intensifies one's conviction that sacrificial devotion from among the business and professional groups in our church membership will alone put the Japan Union of Christian Endeavor on its own feet and make it a real factor in the creative thought-life of the youth of the land.

But the record of the Japan Union up to the present time is nothing that calls for apologies. The Union has done some very good work.

Rev. Masataro Shigematsu, who was a graduate of Oberlin Theological Seminary, for a number of years served as full-time Secretary of the Union, travelling extensively and doing some effective promotional work. It was his consistent policy to set up interdenominational conventions and institutes in the larger centers, as many as thirty being organized in a single year. A Monthly—*Kyorei-Kai*—with an English section, was published and widely distributed; a translation of Dr. Dan Poling's *The Heretic* was

sponsored and had a rather good sale. One summer camp was run for a week with good results in leadership training of young men. In 1930 the Japan Union claimed responsible touch with as many as five hundred and fifty young people's societies up and down the Empire. The annual budget ran over 5,000 Yen, and aid was generously given to local groups from this central fund administered by an active Central Council. The work touched nearly all the larger denominations and many of the smaller ones, and was carried on with complete impartiality. Those were in the palmy days before the cut from Boston!

Anticipating a drastic cut in gifts from abroad, the Japan Union set up its Five-Year Plan, calling for a gradual reduction to zero of the grant-in-aid within that period. However, the condition of the finances of the parent organization was so uncertain that no promises have been possible, and the Japan Union has hardly recovered from the shock of sudden depletion in support. It was found necessary to let Mr. Shigematsu resign from the secretaryship and take a pastorate in Honolulu, although he had already stayed on several months without salary in the vain hope of renewal of substantial support from the States. Too much cannot be said for his sacrificial loyalty.

The present is an interim period, wherein it has been found necessary to withdraw from many lines of work. But those responsible are determined to carry on and to find a way out of the present difficulties. Mr. Hata has time and again showed his complete loyalty to the cause by even putting up as security against loans at the banks his personal property, and he has no intention of quitting now. He sees the vision of what Christian Endeavor can and ought to do as a agency for bringing in the day of more inclusive and closer cooperation between the various groups of Christian young men and women in all churches. His enthusiasm is inspiring and—we trust—contagious. Better days are ahead. Amalgamation with the Sunday School Union of Japan has been mooted and is worthy of serious consideration. With adequate *lay* leadership, lacking which the movement is bound to languish, and with a program fearlessly broadened out to include within its scope a frank facing of the social and economic problems which are preempting the mind of youth in Japan today, there is no reason

why the Japan Union of Christian Endeavor can not do a constructive and much needed piece of work, helping to draw together the varied Christian groups in this land by getting their young people to work together toward a common goal of concerted action "for Jesus Christ and His Church."

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### C. The "Y" Program for Youth

RUSSELL L. DURGIN

The program for youth as carried on by the Christian Associations in Japan may roughly be divided into three groups: work for boys and girls (12 to 16 years of age); student work (middle school and college age); and the young business men and women activities (pre-marriage age group). In most of the eleven city Young Men's Christian Associations and the six city Young Women's Christian Associations will be found a varied program of activities designed to meet the needs of these youth groups.

Because of the limited amount of time the ordinary middle school boy has for outside activities, the Boys' Divisions of the Y.M.C.A.'s were relatively slow in developing. In Tokyo, where perhaps the work among school boys has been most extensively organized, the emphasis since about 1920 has been very largely on the small group idea—ten or twelve boys with an older boy or adult leader. The program embraces an attempt at all-round development, including religious, educational, physical and service activities. In Osaka the Boys' Work Division has specialized principally in work for employed boys. The work has been more or less along similar lines, although the activities are necessarily confined to the evening hours. In many of the city Y.W.C.A.'s there have been organized Girls' Divisions which carry on much the same type of work. One interesting experiment in Tokyo has been the monthly joint meeting of the Y.W.C.A. Laurel Club and the Y.M.C.A. Cedar Group. These older boys and girls have been meeting regularly during the past four years for a free and frank exchange of opinion and discussion together.

The summer camp presents one of the most fruitful developments in work among youth. Fifteen years ago the Y.M.C.A.



conducted the first small organized summer camp. This past summer there were eighteen well organized and carefully supervised camps throughout the country conducted by the Young Men's and Young Women's Christian Associations. In Tokyo there is now held each year a Christian Camp Leader's Training Institute, organized and led largely by Y.M.C.A. and Y.W.C.A. secretaries and leaders. A like project is also being carried on in Kwansai each spring. The Nojiri Camps are good examples of the best and latest experience in summer camping, both from the standpoint of leadership and equipment. The three years of experimentation at the Nojiri Gakuso Y.M.C.A. camp with a limited number of boys in working out the best type of a program for character growth will be of great value in the further progress of the Y program with youth. Both at this camp and through the group discussions in Tokyo, the leadership of Mr. Eikichi Suzuki and Mr. Yataro Kobayashi has been instrumental in helping lay solid foundations for a really constructive character education work.

The Y.M.C.A. in Japan has long placed major attention on work among students. There are today in the different colleges and universities one hundred and forty-two student Young Men's Christian Associations, thirty of which are located in Tokyo. For ten years these Tokyo Associations have been bound together in the Tokyo Student Association Federation. Their united program has included conferences, summer evangelistic deputation trips to different parts of the Empire, joint services and meetings at Christmas and Easter, the observance of the World Day of Prayer, and the operation of a splendid summer camp each year at Lake Yamanaka. Last summer this camp was conducted on a co-educational basis for the first time, a group of about twenty girls from the Tokyo Women's Christian College taking part on an equal basis during the week's camp.

The main emphasis in most of the student Associations is along religious and spiritual lines, the students feeling a special need of finding a common bulwark of faith, surrounded on all sides, as they are, by indifference or even hostility to a certain extent. In many of the student Associations, however, there is a strong emphasis on service, taking the form of Sunday School leadership, cooperation in settlement house work, rural deputations,

etc. The student work of the Y.W.C.A. has necessarily been somewhat more limited, but there are forty actively organized Y.W.C.A.'s in as many different colleges and schools for girls. The extensive work of these student Associations has been influential in the recruiting and training of many of the outstanding Christian leaders in Japan today.

The pre-marriage age group presents to the Christian Associations in the large centers of population one of our greatest challenges. With the gradual postponement of the marriage age, the opportunities for constructive leadership among these young people become all the greater. In the different Y.W.C.A.'s this work centers in the young business women's department, which provides many different kinds of activities and clubs, both within and outside the Associations' buildings. The Y.M.C.A. likewise seeks to approach the young man through his specific interests, and so organizes various groups of physical and educational activities, Bible classes and discussion groups, sex and marriage preparation education, English speaking societies, musical activities of different kinds, etc. In Tokyo there has also been held each month a joint meeting of the Y.W.C.A. young business women and a similar group of Y.M.C.A. members. Occasional socials and outings provide opportunities for the young men and women to get to know each other in a natural and normal way.

The total program of the Christian Associations is religious in the sense that it endeavors to interpret life in terms of Christian character. The work is successful to the extent that youth recognizes and is guided by the fact that every act and thought in life may be carried out in a way that will tend either to elevate or destroy character. The Young Men's Christian Associations and the Young Women's Christian Associations, as auxiliary agencies of the Christian church, seek to help youth build strong foundations for Christian character in their lives.

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## D. Work Among Young People in a Typical City

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J. KENNETH MORRIS

Kyoto, with its thousand temples and shrines, its conservatism, its active, awakening Buddhism with its constructive social program, presents a challenging problem to the Church in meeting youth, ever demanding change and progress; restless youth, ceaselessly searching; fine, noble youth, faces aglow with zeal for a new social order; quiet, thoughtful youth, tender towards the past, but earnestly looking to the future; Kyoto, with its Christian schools, half-a-hundred Christian centers, crosses aloft among temple roofs, and beneath those crosses thousands of young men and women, students, weavers, shopgirls, clerks, apprentices, factory workers, pass daily.

The churches of Kyoto are responding to this challenge very feebly. All of the churches do have some sort of work for young people, but the number affected by it is hardly more than one percent, and in proportion to the total church membership about ten percent for men and five percent for women. The members of the young people's groups are mostly students; but in two churches are predominantly young business men and women. The average membership in all these organizations is about ten. However one church has about 30 men and 20 women in its young people's clubs. None of the churches have mixed groups. Most of the clubs meet monthly. Generally speaking the men are more interested in club work than the women. Outside of the two Christian schools, Doshisha and Heian Jo Gakko, there are two dormitories for students conducted by the Y.M.C.A. accommodating about 25 students, and one for young working women, conducted by the Y.W.C.A. accommodating about twenty. Fellowship House accommodates several students, who live together and share expenses. None of the churches have dormitories or hostels.

Although there are clubs, Bible classes, and other groups for young people there is no well defined program in which all are cooperating. In regard to social questions, one finds the Church, as a whole, hardly interested at all. Only one or two churches are

making any effort at all to grapple with social problems. Many students feel the Church is hypocritical and compromising in this respect, and since it has no social program they are not interested in it. One student wrote, "Marxianism has a fine social program that I can understand and take hold of, but I do not find the same to be true of Christianity.....Some pastors say that Christianity must be included in nationalism, but I think Christianity is bigger and above nationalism."

The main problem of young people in Kyoto was formerly communism, but generally speaking that seems to have given way to Fascism. However, Fascism is not popular among Christian young people. Their thoughts seem to be turning to personal and evangelistic problems. The relation between the Japanese Spirit and Christianity is often raised and hotly debated; but, on the whole, discussions in theology and philosophy are more popular now than social problems. The young people seem to be seeking the fundamentals of creative living, a philosophy that will enable them to adjust themselves to the society in which they are living, rather than to debate a social creed. This does not mean there is no interest among Christian young people in social problems, but that the approach is philosophical rather than practical.

In Heian Jo Gakko "there is a growing breath of tolerance towards all religions and opposition to criticism of Buddhism. Not because the students believe in Buddhism, but they demand tolerance as only fairness, and consider criticism of Buddhism as un-Christian. This attitude is probably due to the present spirit of nationalism.....These students have a deep appreciation of the value of worship.....There is no interest in or understanding of social and international questions, probably, because the school, except for an occasional lecture, does not deal with them." In Doshisha there are many small religious groups "organized to study social, economic and philosophical problems from the Christian standpoint, and to seek in this study God's guidance through prayer." But the chief interest of the students seems to be along philosophical lines. Generally speaking, it has been observed that Doshisha Christian students are mostly interested in social and philosophical problems, whereas other Christian students are mostly interested in individual and evangelistic problems.



The motive of the Church's work among young people in Kyoto is mainly to encourage them in their religious life, help them with their ethical problems, and develop them into loyal church members, in short, evangelistic. Self-supporting churches, while wishing to give more attention to students, find it necessary for the sake of church finances to put most of their efforts on young business men and women, who, if converted, would give substantial and immediate aid to the church. The weakness of this position is recognized, but economic pressure is forcing the churches into it.

The young people help in church services, teach in Sunday School, and put up posters for evangelistic meetings. One church has a Mutual Aid Association for young men; each contributes a small amount monthly and receives aid in case of sickness or accident. In one church the young men contribute books from their personal libraries and maintain at the church a cooperative library. The churches use their young people as leaders in Summer camps. One group studies social problems at first hand by occasional trips to factories and slums.

The churches' struggles to maintain themselves financially is overshadowing their opportunities and has limited their vision in regard to work among young people, especially students. The young people are looking to the churches for leaderships, but too often find the church out of touch with their problems, the pastors old, sermons long and uninteresting, and no place in the churches' programs for youth's visions to be realized or zeal expended. The two greatest needs of the young people's work in Kyoto is a young Japanese minister thoroughly trained and with proper equipment to work among students, and a constructive program dealing with youth's problems in which all the churches would cooperate.

## The Japanese Scene

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### The Three-religions' Conference—Religious Revival?—Radio and Religion—Population Increase

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*THE MINISTER OF EDUCATION*, on the 13th of October invited representatives of Japan's three religions to his official residence to discuss the question of the spiritual revival of the people. The first conference of the representatives of religion with the Minister of Education, held Feb. 23, 1912, attracted a great deal of attention, for the inclusion of representatives of Christianity at this conference served as the first public recognition of Christianity as one of the religions of Japan. Since that first meeting two others have been held, the most recent one being the fourth. There were 26 Buddhists, 12 Shintoists, 6 Protestant Christians and one Catholic present at the conference on the 13th of October.

The Minister made an address of welcome in which he stressed the fact that up to the present there had been a neglect of the religious emphasis in education, with very unsatisfactory results as shown by frequent public scandals and a general weakening in the moral fiber of the young people. He pointed out that the present government had determined to work for a spiritual revival to meet this defect in society and that the meeting had been called to consider this problem.

After the Minister's address representatives of the several religions expressed their opinion. From reports of the conference which we have seen there would seem to be general agreement on certain points which might be summarized as follows:

(1) Up to the present religion has had little place in education. This is a serious defect which must be remedied.

(2) One step in this direction would be for the Normal Schools and Colleges to take a different attitude. Up to the present there has been nothing in the curriculum of these schools designed to secure a proper understanding of religion. What is needed is that individual teachers should have some religious faith and Normal School education should endeavour to secure this result.

(3) It is necessary to encourage a spirit of gratitude among the people, but at the same time that this is done, the authorities should endeavour to stop the increase in superstitious practices.

(4) Up to the present the attitude of the authorities with regard to the relation of religion to education has not been clear. The authorities should take steps to remove all doubts in the public mind with regard to this question by making their attitude clear.

(5) The government has declared that the national shrines where school children are taken are not religious, but in the minds of the people they are regarded as religious and what are understood to be religious exercises are carried on there. This distinction must be made clear. If the shrines are not religious in character then exercises of a religious nature should be discontinued; if they are of a religious character this too should be made clear, and freedom of religious belief respected in accordance with the constitution. The present ambiguous situation has a bad effect upon the students.

(6) The encouragement of the Japanese spirit or the spirit of patriotism must not be pressed so far that it invites misunderstanding on the part of other nations.

(7) The policy of the government with regard to religion must not follow the lines of the Nazi in Germany, which tends to encourage one type of religion; neither should any government rules or regulations with regard to religion infringe upon the fundamentals of religious faith.

(8) Temples, shrines and churches should be used for various types of service to relieve the unfortunate conditions in the rural districts.

(9) Schools should give courses in religion and text books should be prepared for this purpose.

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*AFTER THESE EXPRESSIONS* of opinion Education Minister Matsuda made reply. He pointed out that religion had not been banned in public schools; that the only thing that had been prohibited was the holding of religious ceremonies. He also pointed out that in the past Japan had been very tolerant of new ideas and had possessed the ability of adopting and adapting all sorts of ideas from abroad. Consequently, while she must not accept such ideas uncritically and must avoid mere imitation she should carefully take the best that other countries have to offer.

He indicated that it would be necessary to exercise some control of the various irregular sects that arise from time to time. Since we must regard religious faith as important in building up sound ideas, religious faith itself must be of a sound character, he said. He stated that while the Department of Education had not considered whether or not a law

regulating religion should be proposed, he had not changed his own personal opinion that the Department should never attempt to become a Pope and that if a law were introduced in the Diet it should avoid such ideas as "management" and "supervision" of religion, but should attempt only to bring up to date regulations issued in early Meiji, to control certain irregular sects, and to regulate the disposal of property matters.

The discussion at this conference calls attention to the decided change that has taken place in the attitude of those responsible for government action from that of the Meiji period. Indeed, up until quite recently, the proper attitude for an intelligent person to take in religious matters was one of neutrality. This neutrality indicated either an entire indifference to all religion or a polite deference to all and every religion with no particular allegiance to any. This conference reveals an entirely different temper.

Whether this change of attitude is of any particular advantage to Christianity is to be doubted. However, the recognition on all sides of the necessity of a personal religious faith, taken together with the marked increase in such superstitious practices as that represented by *Nichigetsu Kyo*—the Sun-Moon Cult—serves as a challenge to the Christian forces to present the claims of Christ.

L. J. S.

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*RELIGIOUS REVIVAL* is a term so often met with in reading and conversation today that it does not take a close observer of the Japanese scene to realize that the Japanese people are experiencing an interest in religion such as they have not evidenced in many years.

There are many contributing causes: the uncertainty of the times, the business depression, the gloomy international outlook, and the strain of a too-prolonged emphasis on "emergency" and "Crisis." Although these may be influential factors in the revival of interest in religion, one of the inciting causes was a course of radio lectures on Religion given by Rev. Entai Tomomatsu early last year. It is said that no other series of radio talks has ever made such a deep impression on the people in general as did his exposition of the Buddhist faith. These lectures, published under the title of "A Textbook of Religion" (*Shukyo no Tokuhon*) have in less than six months reached a sale of over 200,000—an all-time high record for books of this type in Japan.

Those who "listened in" to these lectures marvelled at the ability of the speaker to interpret the modern age in terms of Buddhist thought, at the superficial resemblance of his message to Christianity, and at his masterly use of the colloquial. The setting of his message was the modern world, with its social, economic, financial, and national problems, not the



conventional background of Buddhist thought. The treatment and presentation of his message was not much different from those which a skillful Christian propagandist might have chosen. His language was that of the market place and not the lecture hall, simple, idiomatic, and free from many of the Chinese compounds which seem to be so necessary to the exposition of Christian truth. In fact, this vivid presentation of the Buddhist "gospel" made the Christian gospel as it has sometimes been presented over the radio seem dull and bookish.

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*BUDDHISM* to many Japanese in recent years, has been a thing impossible to dissociate from its stage-setting of temples, sutras, incense and vestments. This modern bringing of it into the air, and making it depend for its appeal upon its ability to stir the heart of the common man, is apparently awakening many Japanese of the intelligent classes to a new appreciation of unseen values in their ancient faith.

Book shops report large sales of the religious books, not only of Buddhism, but of all faiths. The popular monthlies and the reviews, such as *Kaizo* and the *Chuo Koron* are featuring religious articles, to the neglect of the now somewhat shop-worn themes of Marxism, Fascism, and the depression. Advertisements of books on religious subjects appear on the front pages of the newspapers to an extent unknown thus far.

The rise of sects and cults of a semi-religious nature—a phenomenon which is commented upon elsewhere in this number of the Quarterly—may be another aspect of this same renewed interest in religion; or it may simply be a witness to the ingenuity of commercially minded men who are adept in capitalizing the well known credulity of the human race. The response of the people to these new cults is evidence of the state to which religion had fallen. Superstition flourishes in a religion vacuum. In this respect Japan is reaping today the harvest of the scornful disregard with which religion has been treated since the beginning of the Meiji Restoration. Whether this latter day revival of interest in religion will bring a genuine religious faith to many of the Japanese people remains to be seen.

It should however be a challenge to Christianity to press forward with ever increasing zeal. To meet the newly-awakened interest in things religious it will no longer be possible for Christian workers to sit in church and wait until people come to them. They will be stung into taking the gospel from the church, the Bible class, and the lecture hall, and into making it so simple, so clear, so Japanese in idiom, approach, treatment, and attitude that not only students, and the educated middle classes can comprehend it, but that he who turns the dial may hear and understand.

H. H.

*THE STATISTICS* most eagerly waited for each year by the student of Japanese affairs are those on population which are issued by the Cabinet in October of each year. According to this annual statement, the population of Japan proper on October 1, 1934 was estimated at 68,194,900, an increase of 956,300 being registered over the figures for the year preceding.

In three years recently—1926, 1930, and 1932—the net increase annually has registered more than a million, but the average for the past ten years has run around 950,000. On one hand there have been those who feared that Japan had reached her optimum population, and was destined to decline, while on the other, there are those whose one concern was lest population should increase more rapidly than sustenance.

There seems to be little hope that the population of Japan will begin to decrease within the next few years. According to Crocker, the ratio of young people in Japan is large, females aged 1-14 constituting 36 per cent of the female population as against 26 per cent in Germany and 20 per cent in France. The birth rate continues to be high, and mortality is decreasing. Therefore it would appear that nothing short of famine, social catclysm, or war would suffice to slow down the progress of an increase in population which stands like a dark spectre in the background of all Japan's movements of the present day.

With an average of 20,000 emigrants going abroad yearly and 15,000 returning to Japan each year, enthusiasm for an emigration policy is naturally decreasing. Hokkaido is still uncolonized, and there is a rather vain hope expressed in the newspapers that Manchukuo may prove to be a new Canaan for the over-crowded Japanese; there appears to be a rising interest in the possibilities of the more adequate utilization of the land in Japan proper, but the most evident attempt of Japan to meet the population problem is the feverish effort of commercial expansion, which goes on unabated.

## News from Christian Japan

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### Methodist Leader Passes Away

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Christianity in Japan suffered a great loss in the death on November 9th, 1934 of Dr. Masanobu Ishizaka, Ph.D., president emeritus of Aoyama Gakuin. Dr. Ishizaka was seventy-five years old when death called him, and had been confined to his home with illness for over a year. Burial took place in the Tamagawa cemetery.

Dr. Ishizaka was connected with Aoyama Gakuin over a period of fifty years. He was a student in the schools established by the Methodist missionaries in Yokohama and in Tsukiji, which were later united and became what is now Aoyama Gakuin. After graduation from school in Japan, Dr. Ishizaka went to America in 1889 and studied first at Albion College in Michigan, receiving from that institution the degree of Ph.D. He then studied at Johns Hopkins University at the time the late President Woodrow Wilson was a student in the University. He specialized in history and received the degree of Doctor of Philosophy from Johns Hopkins.

Upon his return to Japan Dr. Ishizaka became professor of history in Aoyama Gakuin, being later made associate dean of the College and Academy and then dean. When President Takagi died in 1921 Dean Ishizaka was made president of the institution. As president he led in the reconstruction of Aoyama Gakuin and Aoyama Jo Gakuin after the destruction of all its buildings in the great earthquake of 1923.

When Aoyama Gakuin had celebrated its 50th Anniversary in 1932, Dr. Ishizaka laid down the cares of the active presidency of the institution, and was made president-emeritus for life, retiring with Mrs. Ishizaka to the beautiful home in Shibuya given to them by the school.

Dr. Ishizaka became a Christian during evangelistic meetings held in the school in Tsukiji in 1882. From then until his death he was a staunch Christian believer and a loyal member of the Church. His whole adult life was devoted unreservedly to Aoyama Gakuin and through Aoyama Gakuin to the cause of Christian education in Japan. He was noted for a rare simplicity of character, a combination of gentleness and strength. He is survived by his widow and a son and a daughter.

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## Christians Investigate Famine Conditions

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At the request of the United Christian Famine Relief Commission two Christian workers recently made a tour of investigation of the Tohoku District, one through the area in Iwate Prefecture where the famine conditions are most desperate, and the other to the worst section of Aomori Prefecture. In the latter district, whole villages were found to be dependent on official and private relief.

In the five villages visited in Iwate Ken there are 2,730 families with a total population of 20,010. Of this number, 1,875 families totaling 15,125 peoples are in desperate straits and must be helped. In one primary school 300 out of 570 pupils come to school without lunches and their noon meal must be provided by the school. With some variation the same condition obtains at all the primary schools in the area. In this one province there are 24,000 under-nourished children.

As measures of relief the village authorities are trying to provide work and a small daily wage for able-bodied men, women, and even children. This takes the form of road building, repairs, reforestation, and so forth. However, the snowfall is heavy in this area and when the severe cold sets in, this form of relief will necessarily come to a halt. Not only so but the funds available for this purpose are exceedingly limited.

The young people are deserting the villages lest their presence should become a burden to the village and add to its distress. In one village between 600 and 700 young men have left. In another two-thirds of the young men have gone. This not only makes the village life desperately lonely but creates the problem as to who is going to carry on in the future. This makes both the present and the future dark for these village folk.

A desire to help their parents in this time of need, the fear that they will become an added burden to their homes and the village, and the fact that the flight of the young men leaves them no hope for the future if they remain in the village, are some of the factors back of the girls' consenting to be sold into a life of vice. Fortunately very few girls in this area in Iwate Ken have been sold.

Approximately 10,000 girls and young women have left the three provinces of Yamagata, Miyagi, and Aomori in order to secure employment, and help their families. Of this number the percentage of those who have gone into Geisha houses, brothels, ryoriya, and other questionable resorts is as follows: from Yamagata, 40 percent; Miyagi, 30 percent; and Aomori, 20 percent. The bulk of the remainder have become domestic servants and factory employees.



The United Christian Famine Relief Commission has taken steps to open a temporary Children's Home at Tono, which is the town most central to the five villages mentioned above. Here children of kindergarten age will be sheltered, clothed, and fed until the parents can again care for them.

At Tanabu and Nobeichi in Aomori Province, two day nurseries have been opened where children will be cared for and fed during the day, but returned to their homes at night. Here local conditions make this possible.

The Commission is also making arrangements to help girls, who are compelled to leave home, to find suitable employment.

The people in these areas are in a most discouraged and despondent mood. The Commission is, therefore, taking measures to restore their morale and to help them spiritually. Two speakers, one with a moving picture outfit, have already been sent to the Tono area in Iwate Prefecture to hold meetings in the primary schools and under the auspices of the young men's organizations of the villages. Suitable literature will also be prepared and widely distributed.

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## Christian Council Faces Many Problems

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WILLIAM AXLING

The Twelfth Annual Meeting of the National Christian Council was a time of heart-searching and re-evaluations of policies. Reports from every section of the Empire were sobering. They indicated that, as compared with other years, Sunday School enrollment, church attendance, and baptisms had slumped.

Shinto and Buddhism, in the meantime, have caught the public ear and maneuvered themselves into high popular favor. It has been easy for these indigenous faiths to capitalize the present turning of the nation's mind back to its traditional and age-long culture and to gear into the tremendous swing toward nationalism. For Christianity this has been more difficult. Her teachings, her practices, her institutions, and her international idealism throw into high light the fact that she stands for a new order of things. In its present mood, however, the nation's heart is not bent on evolving a new order but on rediscovering and retracing the old paths.

The Annual Meeting, therefore, had to face the question as to how far the Japanese Church has neglected to avail itself of the rich resources latent in the nation's indigenous culture and therefore failed to root itself

as an indigenous force deep in the national life. It also had to consider how great a price it was willing to pay for its international contacts and idealism.

The Annual Meeting did not blink either issue. It faced them squarely. The result was that on the one hand acknowledgement was made that the Christian Church in Japan should make a greater effort to assimilate into her life and institutions whatever is beautiful and of intrinsic worth in the nation's cultural past, and thus become more thoroughly indigenized.

On the other hand, however, its conviction was strengthened that Christianity is a universal faith, and, therefore, the Japanese Church is a vital unit of a world brotherhood. It cannot therefore cut itself off, nor discard its international outlook and idealism and still be true to the Christian way of life.

### *Evangelism*

In the field of general evangelism, the Council has cooperated intimately with the Kingdom of God Movement in its effort to conserve and stabilize the results of the past four years of aggressive evangelism. Training Conferences for Christians have been held in a large number of cities and provinces. The Gospel Peasant School Movement has been pushed. The Kingdom of God Weekly has continued its silent but potent witness all over the Empire.

In evangelism for students, the Council has cooperated with the "Spiritual Awakening Movement." Through the work of this Movement special meetings have been held in 82 educational institutions and in 38 churches. The total attendance has been 46,205.

### *The Rural Field*

The Council's rural secretary, Reverend Y. Kurihara, has spent ten months of the year out on the field. He has visited 45 rural communities, served on the faculties of 19 Gospel Peasant Schools and given addresses at 27 other rural gatherings.

The Commission on Rural Evangelism has drawn up a plan for a Rural Demonstration and Training Institute. This project is being studied by interested organizations in the United States and Canada with a view to setting it up on a cooperative basis as between Mission Boards in North America and the different denominations in Japan.

The Commission has also formulated a suggestive course to serve as a standard in connection with the holding of Gospel Peasant Schools.

### *Social Welfare*

The Social Welfare Commission of the Council has been forced during the year to spend its thought and energies along very practical lines.

Three national calamities have challenged the Council to go to the aid of the sufferers.

For those who suffered from the Hakodate Fire disaster the Council raised ¥4,827.40. With this money day nurseries were helped, pastors and others were given relief, the salaries of the three gutted churches were under-written for a six month period, and contributions were made to funds for rebuilding the destroyed and wrecked church buildings.

To help relieve the suffering caused by the Typhoon Disaster in the Kyoto-Osaka-Kobe district, the Council raised ¥5,759.40. In cooperation with the Osaka Christian Relief Commission three day nurseries were opened and temporary dispensaries established. A number of Itinerant Medical Units were also organized and functioned during the most critical stage of the disaster. Funds were also sent to Christian schools whose buildings were wrecked.

Again the Council has launched relief measures for the famine sufferers in northern Japan. Although this work is still in the initial stage, ¥3,118.30 has already been raised. Three day nurseries have been opened in Aomori Prefecture. In Iwate Province a temporary Children's Home has been established. Warm clothing for children is being gathered and distributed. Girls in danger of being sold into vice are being trained and placed as domestics. Speakers are being sent into the famine areas to help restore the courage and morale of the discouraged farming folk.

#### *Other Matters That Matter*

The Council during the year has also dealt with such other major matters as: negotiations looking toward bettering relations between the United States and Japan; a survey of Communism in Japan, a part of a world-wide study under Christian auspices; a survey of the traffic in narcotics in Japan and related areas, for the League of Nations; a study of the question of organizing a Church Federation; the promotion of church union; welcoming Christian visitors from abroad and helping to arrange their itineraries; publishing a Japanese Christian Year Book; and keeping the contact of the Council with the International Missionary Council and with sister councils in other lands alive and mutually helpful.

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## Christian Literature and Changing Thought Currents

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L. L. SHAW

Japan is nothing if not thorough so when a wave of emotion or thought sweeps over the country, for a time at least, it carries all before it. During and after the war there was a tremendous vogue for foreign translations. The *yen* book sprang into being and literally millions of translations of the classics of each country were sold. Russian and French literature were most popular because they are nearer to Japanese literature both in feeling and form. In Russian novels especially there is the same attention to detail, long descriptive passages, intense emotion and a fatalistic attitude to life.

Then came the world trade depression and the buying power of the public fell so rapidly that several of the *yen* publishing companies failed and others tried to meet the change of the tide by publishing fifty *sen* series but these have not had the success of the immensely popular one *yen* series, probably because of the uncertainty of employment which makes people fear to spend. The *yen* series were published in days of expanding incomes, the fifty *sen* series in days of contracting incomes.

We have now swung over from those years of intense international interest and appeal into a strong nationalistic period when translations are viewed with disfavour and everything foreign must be sugar coated with some semblance of Japanese sentiment if it is to go down with the public. So at present few Japanese publishers will attempt a translation. It is as if Japan withdrew into herself for a little in order to digest and recreate for herself all that thirty receptive years have given her. It is simply the ebb and flow of the tide of emotion and thought and accomplishment that we call culture.

Naturally enough Christian circles with their many contacts abroad do not swing so far to the right, and keeping a more even middle course, welcome good books no matter what their source so we are still able to publish and sell translations but only to a limited public. When a Christian book appeals widely and sells a hundred thousand or more it is a book by Kagawa or Yamamuro or some well-known Japanese Christian writer. Let us thank God and take courage since the church now has such a splendid group of men and women who can present Christian truth so that it enters into the very life of the people and is no longer alien but national. Go into the remotest corners of Japan and everywhere you will hear the names of such men spoken of with love and reverence. It is therefore the duty of the whole Christian church to push forward this



movement and to search and find out and encourage young Christian writers. Only so can Christian truth reach a wide and responsive public.

This therefore must be our foremost aim in 1935 and the second most needed development is along the same line. In the Kingdom of God campaign Dr. Kagawa laid down three fundamental necessities.—1. The establishment of a weekly Christian newspaper that would be the organ of all the churches and would be used by all as an evangelistic tract. 2. A series of ten sen books of about 200 pages each setting forth the good news in Christ simply and clearly so that thousands could buy them. 3. Establishment of a weekly Christian paper for children selling at one sen a copy to be used to evangelize thousands of the millions of Japan's school children.

The first and the second were done as everyone knows and have made one of the finest contributions to the advancement of the Christian cause that we have had in Japan. The third was started in a faint hearted way but because the great need of the children was relegated to the background of the campaign it died a natural death from lack of funds.

"And Jesus took a little child and set him in the midst." Surely, surely the Christian community realizes the importance of the child. Yet up to the present the Kingdom of God campaign has used hardly any of its funds or its energies for the evangelization of the children. I am personally convinced that the two weakest points in our Christian programme are our work for children and our work in the rural areas, and from now on we must throw workers and money and energy into these two neglected fields.

Somehow or other Dr. Kagawa's thoroughly sound and wise vision for the children must be fulfilled and if we put our shoulder to the wheel the third point in his campaign can be carried out. A weekly newspaper for children to be sold for one sen, to be given to *every* child in our Sunday Schools and to be used as a tract in all children's meetings. With a circulation of ten thousand and a budget of three thousand yen for the first few years, this *can be done*. Surely that is not a great amount to ask for the children. And with churches and missionaries backing the scheme it would become the opening door into thousands of homes. The need is urgent. Something should be done for the children and something on a big scale. The present Sunday School papers are all too small and inadequate and too expensive. A subsidized paper is necessary until the churches become able to supply an adequate Sunday School budget.

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## Co-operation with Mission Boards Studied

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WILLIAM AXLING

In response to a request from a group of foreign mission administrators in the United States, the Annual Meeting of the National Christian Council made a special study of the question, "Policies Regarding Cooperation with Mission Boards in Western Lands." The following is a summary of the opinions expressed and the main points raised during the discussion:

"Evangelism in Japan should be done by the Japanese and they should support it. Contributions from friends abroad who wish to share in the work of evangelizing Japan should, however, be gratefully received.

"The work which Foreign Mission Boards have started in Japan has by no means reached a full-rounded goal. Much remains to be done to bring it to full completion. We are anxious that they shall finish it fully and happily.

"However, from now on missionaries should function wholly within the organization and framework of the Japanese Church, and funds from abroad should be contributed to and administered by the central administrative agency of each denomination. There is no longer any room for the existence of separate mission organizations carrying on their own separate lines of work.

"Old work should be carried forward to completion on the old lines. Denominational Mission Boards in the United States should continue to work through their denomination connections in Japan. To about face and suddenly put everything on a cooperative basis as between the denominations here in Japan is impossible and undesirable. We must proceed on a realistic basis and deal with the situation as it exists. The smaller denominations should be given a chance to realize their goals or the results of long years of work will not be conserved. To do otherwise will mean much loss and endless confusion. New projects, however, may very well be put on a cooperative basis.

"The reason self-support and the spirit of independence lags among our churches is the tendency to lean on friends and funds from abroad. The Japanese Church should cut loose and launch out for itself. This has been done in every other sphere of life in the Empire: diplomacy, education, commerce, industry go forward through Japanese initiative and effort. Why not the church?

"Cooperation between the churches of Japan and the churches of the West is difficult. If the Japanese Church no longer wants missions as

such to exist and function in Japan they ought to refuse to accept men and money from abroad.

"If missionaries have a sense of mission, we will gladly welcome them and work with them. Why draw distinctions? We are brothers whether we are Japanese or Americans. If the missionaries drop out of the picture there is a real danger that the Christian Church here will become a purely Japanese Church and lose its international outlook and spirit. At the same time, we should endeavor to bring the church into harmony with the genius and indigenous culture of our people.

"It should be recognized that conditions are different as between the larger and the smaller denominations. Policies which apply normally and effectively to the larger communions might very greatly embarrass and cripple the work of the smaller communions.

"Japan and America seem to be drifting apart. Strand after strand of the rope that has bound these nations together is breaking. The Christians of these two nations must stand together and work together and keep the bond intact. Moreover, Japanese Christians have an experience which they should share with American Christians. These Christians need much that Japanese Christians can contribute.

"Mission organizations and missionaries should act from an irresistible sense of mission and not wait for an invitation. The missionary attitude of American Christians motivated by an impelling inner urge should be positive and aggressive."

After the discussion, the Annual Meeting took the following actions:

1. Regarding policies for evangelism in Japan, we believe that the Japanese Church should in the main take the initiative. However, we welcome assistance from abroad which is motivated by a positive urge.

2. Because of the background of history connected with the missions of the individual communions working in Japan and because the work of some of these missions is already going through the process of readjustment, it will be difficult suddenly to reorganize this work and cooperate on a union basis. However, where new projects are launched, we welcome joint administration.

3. We favor the holding of a conference in Japan, in the not distant future, between representatives of Foreign Mission Boards and representatives of the Japanese Church. We believe, however, that it will be difficult for such a conference to realize an absolute uniformity of opinion on which to base the policies and administration of evangelistic work in Japan.

## Book Reviews

*CHINESE ETHICAL IDEALS. Frank Rawlinson, with Introduction by D. Willard Lyon. Pp. 128, including Index. College of Chinese Studies, Peiping, China. 1934.*

The Chinese, as is well known, possess a purer, higher system of morality than any other nation, ancient or modern, aside from the Christian ethic. It is, therefore, well worth study. The author of this book is well equipped for such a task. As Editor of the Chinese Recorder he has wide opportunities for gathering materials and first-hand knowledge of facts. The basis of the book is a course of lectures delivered to a Temporary Language School in Shanghai, and was largely addressed to missionaries.

There are 11 chapters, dealing with such subjects as 'Are the Chinese merely practical or also mystical?' 'Religion and Ethics,' 'Spirit and Matter,' 'Personality Values,' 'Ethical Values in Confucianism,' 'Idea of Immortality,' 'The Supreme Good,' 'The Sense of Evil,' and 'Ethical Factors in Salvation.'

The author writes with erudition, acumen, sympathy and open-mindedness. He interprets the views of Chinese sages and philosophers, past and present, on their highest levels. It is always difficult to appraise accurately the meanings of writers of other ages, whose literary idiom and ethical concepts are based on other than our modern viewpoint, so richly saturated with Christian principles. Sympathetic approach is needed, but there is always a marginal difference which must needs be kept in mind, if an exact historical interpretation is sought. The avowed purpose of the author is 'to steer a middle course.' If there is any swerving, however, it lies in the direction of a too generous estimate, which is but in harmony with the modern trend in dealing with religions and cults.

Of particular interest to the student of ethics is the remarkable teaching of Mo-tzu (Micius), a reformer-philosopher who lived in the 5th century B. C. His aim was to eradicate the evils inherent in the system of Confucius and instead to establish a perfect human society. Owing to the active opposition of Confucianists his teaching was suppressed and his works destroyed, and would thus have been entirely lost but for the fortunate incorporation of his writings in a great Taoist Literary Encyclopedia. Mo-tzu taught universal love for all men, to be expressed in the



social aim of common prosperity, wherein mutual consideration and cooperation are active factors.

Of fundamental import is the basis or sanction of the ethical systems of China. It is here we confront the moot problem as to whether T'ien (Heaven), Shang-Ti (Supreme Ruler), or Tao (Way) indicate Deity or merely the Moral Order in the Universe. Is the ethical world a self-contained, anthropocentric system, or is there behind and beyond all a Personal Being, as Ultimate Source and Ruler? Sinologists vary greatly in their conclusions, some claiming an inherent Monotheism, others an impersonal ultimate. Without entering into details, it would seem that the early settlers in China carried with them certain well-defined religious ideas as to God, but that these ideas, in the course of the centuries, were obscured and the knowledge and vision of them increasingly blurred. In the writings of Confucius the notion of Heaven is exceedingly vague, indefinable, and impersonal. Taken all in all the problem of Chinese, as well as world ethics, is whether or not there is a transcendent Being whose will is truth and right, for all men, for all ages, and before Whom all men are amenable and accountable.

The author refrains from dealing with the question as to the practice of the precepts so ably elucidated in this study. There is a vast chasm between what sages taught and what the masses practice in daily life. While Chinese Ethics are, from many viewpoints, excellent, whence the motive power to enact what the instructed mind and conscience know to be right?

Dr. Rawlinson aptly objectivizes his purpose in writing the book in stating that he has sought to show 'where in China ethical clay may be found to go into the bricks for a newer and bigger building of life.' May we add the prayer that the bricks may become 'living stones' in the great Temple of God, which is being built throughout the earth.

H. CONRAD OSTROM

*SECOND HAND. pp. 157. A JAPANESE GRANDMOTHER. pp. 52.*  
*Emma Gerberding Lippard, United Lutheran Publication House.*  
*Philadelphia, 1934.*

Brilliant, highminded, a Seminary graduate, but not choosing ordination, he arranged to go to Japan as a teacher of English in a government school. He must answer a definite need of the people. Missionaries were "second hand," antiquated old fogies, not fit to deal with the complexities of a modern world, employing methods all wrong. An experience on the boat, one that sounds so improbable as to cause the reader to suspect

it is true, begins that change of mind made complete by teaching experiences and further contacts with missionaries.

For intimate touches of real Japanese life, the varied experiences of young foreigner teachers in Japan, and the mixed pathos and triumph of the life of Japanese evangelists and the missionaries, the book is superb. Some of the many popular criticisms of the missionary and his work are incidentally answered in this "story of mission work in Japan." Revealing touches along the way and the delightful romance make every page of absorbing interest. Well written, it has the one fault of a rather weak ending, which detracts none at all, however, from the value of the small volume.

In "A Japanese Grandmother" the author's first hand knowledge of Japanese life and problems is displayed in a very attractive form. The grandmother in whom the whole family had so much confidence not only smooths domestic ruffles but twice saves the proud ancestral name, once from the reproach of Communism, once from financial straits. It's a sweet story of informing material, and may very well be used by teachers of mission classes for young people.

B. M. LUBEN

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*GOD AND THE WORLD THROUGH CHRISTIAN EYES. Series I pp. 172, Price 4/- Series II pp. 160, Price 4/-. By various writers, Published by the Student Christian Movement Press.*

During recent years the British Broadcasting Corporation, which are responsible for the whole Radio programmes of Great Britain have from time to time broadcast courses on various subjects of educational value. These, however, have been purely of a secular character.

The last year, however, under their auspices a series of fortnightly lectures on Sunday evenings on *God and the World through Christian Eyes* was given by representative leaders of Christian thought belonging to all Churches. Among such lecturers are well-known names such as the Archbishop of York, Edwin Bevan, the historian, Maud Royden, Dean Inge and Sir Evelyn Wrench, late Editor of the *Spectator*.

The twenty-four lectures were divided into four Sections entitled, *God, Christ, Man, and The World and Christianity*. In the first named such subjects as "What does man know of God? "Science and the idea of God" are considered; in the second "Christ and Human Conduct," "Can we imitate Christ" catch the eye; in the third such subjects as "Man and Materialism," "Man and Civilisation," "Man and the Social Order" are considered; while in the last section, which gives a practical

bent to all that has gone before, we are taught something about Christianity and other religions, and the Christian as Nationalist and Internationalist, and other pertinent subjects.

The lectures can hardly be described as popular, though there is a notable tendency for them to get simpler as they progress, at the same time they are not abstruse; many of them are most thought provoking. It is hard in a short review to discuss any of them in detail, but we cannot forbear making special mention of *God and Evil* by the Regius Professor of Divinity at Oxford, and *Man and Civilisation* by Mr. Christopher Dawson, the well-known Roman Catholic writer.

These two books are of real value in representing in short form what the Christian has to say with regard to many of the problems affecting man's life and faith today. Some of them might well be translated into Japanese and published in magazines.

W. H. MURRAY WALTON

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*CHRISTIANITY TESTED, Oscar MacMillan Buck, The Abingdon Press, New York, Price \$2.00.*

Why is it that "the continent of Asia, with 55% of the total population of the world, still lies unconvinced across the path of Christianity's claim to be the universal faith to which all races and peoples must come in time"? Granted that Christianity successfully met its first great test of universality in its contacts with Europe in the first three centuries of the Christian era, isn't our faith now confronting its second great testing in contact with the ancient faiths and modern non-faith of Asia? Can, and how can Christianity meet this mighty challenge? These are the particular questions asked and answered in this most recent book by Dr. O. M. Buck of Drew University, Madison, New Jersey.

"Christianity Tested" is a book not only for those engaged in "Rethinking Missions" but for all who are concerned with the presentation of the Gospel of Jesus Christ as adequate for the needs of a modern world. Dr. Buck, by way of introduction pleads that in religion as in life "expansion records the measure of the vitality in any organism," and then he hurls at our complacency this depth bomb: "The real test of organized Christianity in our days comes at the place where its growth is most challenged—at the place of the intelligent and active youth of our homes and colleges, at the place of the laboring classes in our great industrial centers and on our farms, and at the place of Christianity's reception in Asia."

The author, in turning then abruptly to the consideration of Asia as in a peculiar sense holding up the recognition of Christianity as the religion of all mankind, is not less concerned over the young intelligentsia and the laborers of his own country, but does so in the conviction that "It is in Asia—not in America, or Europe, or Africa—that the future of the Christian religion will be determined." For, "If Christianity cannot hold the Asian, then can it hold the European or the American, when the three must walk together as well as live side by side in the new community?" This then is Christianity's testing of the moment: "Lifted until he (Christ) is really seen and understood, does he draw *all* men unto himself in a day when *all men* is no longer a poetic phrase but an economic program?"

Admitting that Christianity's advance into and in Europe, and even out of Europe toward the East, was altogether too largely the progress of forceful conquest—"The Crusades were Europe's substitute for Missions"—Dr. Buck hastily but adequately pictures the recent efforts of missions and of missionaries to dissociate Christ from Christendom and to present him as the Name above all names able to save individuals from the very evils into which Western Christendom has fallen. This, however, has been a blunder; for, not only has the missionary been "thereby ridding himself of what has been the chief vehicle in any great spread of religion," namely the culture it produces, but "A name is not enough to capture a nation or a continent." and "Asia is thinking socially." "Christianity has no real solution for this terrific handicap with which it faces Asia until it begins to claim as its own what is distinctly Christian in our Western civilization and by necessary change and development bring it the place where it becomes a culture which is expressive of its (the Christian) spirit." But "a business man's missions are not the most effective presentation of Christianity in Asia."

Thus Oscar MacMillan Buck, one "born in the older missions and brought up with them, who knew and loved and studied and defended them," takes a position not only against that older missionary gospel and method, even against his dear friend and co-laborer in India, G. Stanley Jones, but also against much that was said as fundamental to a new day in foreign missions by the Laymen's Missionary Inquiry of recent date. The Gospel for Asia today involves neither the preaching of a higher code of ethics nor the transfer of affection and loyalty from one metaphysically super-natural Saviour to another and more powerful. In fact, many of the non-Christian faiths are already approximating Christianity both in ethical content and in confessed recognition of Jesus' supremacy and uniqueness, so far have we already come in what the Laymen's Inquiry calls a common quest for God. Yet not far enough. The non-Christians are not satisfied, nor yet are we.



Wherein then do we fail in gripping and winning Asia? There are many barriers of tradition and of custom and even of intolerance both on the non-Christian and the Christian sides. Surely, after two thousand years of contact with other faiths, we ought to be able to find some difference between our religion and theirs other than a higher ethic or a more powerful name, to account for these antipathies and eventually to remove them. With the patience and skill of a surgeon the author of this book probes "below interpretations and appreciations, below emotions and actions, into the essential differences between religions which lie in the area of final values for human living, of fundamental attitudes toward life, of directions in which life must face and move before it fulfills itself." And there he finds that which he believes to be the true uniqueness of Christianity and that in which it is superior to all other faiths, therefore capable of winning Asia to Christ. Christianity, says Dr. Buck in so many words, is essentially the interpretation which Jesus placed upon life and the acceptance of the same attitude and the conduct growing out of it by those who believe Jesus right.

But about Jesus have been wrapped such accumulations of Western philosophical and theological swaddling clothes, together with a traditional ethic which is far more compatible with our church doctrines than with the Jesus of history that the Asians cannot understand our Christ at all, let alone commit themselves completely to him. "Do we in Christian missions today have to spread the garments of Judea and Greece and Rome before the universal Christ can ride into Asia?"

No! Christianity as the Religion of Jesus is neither a system of thought about Jesus nor a set of practices that have grown up about such a system of thought, but the Christian faith is an ascription of perfection of a specific type to the Ultimate, and a drawing of power therefrom for life in accordance with that conception of perfection and its place in the universe. What then is the nature of that perfection? Dr. Buck finds it in the Fatherhood of God as Jesus understood it, and the rest of his book is an apologetic for loving parenthood, celestial and terrestrial, as the unique discovery of Jesus, and as the center of his message both preached and practiced.

This, says Professor Buck, is entirely different from the basic world-views of any and all other Asiatic faiths. Moreover, it is far from an individualistic gospel, as parenthood involves social relations and the family as the unit of society. And Jesus, contrary to the usual picture of him as the lonely, ascetic, and even iconoclastic figure of tradition in Europe and Asia, is in reality the finest conceivable example of the family-centered spirit whom Asia may well accept as its ideal. This is true culture and insofar as the West has embodied these ideals into its

family life it has no reason for seeking to dissociate Jesus therefrom. For there is no finer conception of the world than as a great family with God as its Father, and Jesus as Elder Brother, sometimes taking the Father's place. Asia can understand the sacrificing parent. Asia believes that "greater love hath no man than this that a man lay down his life for his friends, and brothers, and sons. Asia has no difficulty in understanding Jesus in this; but Asia finds few Christians like him in such brotherliness. Hence the resistance of Asia to Christianity.

Enough concerning the contents of the book. A reviewer cannot do justice to its wealth of stimulating viewpoints, its sweep of history, its ripe knowledge of Asia, its convincing logic. Within the compass of a dozen pages I find in my marginal notes references to lines or words or ideas that remind me of Gandhi, Tagore, Sundar Singh, C. F. Andrews, Stanley Jones, all of India, and even Schweitzer of Africa. Perhaps it is no severe criticism of the book that I find few references to the saints or sages of China or Japan, current or modern, though an obscure note on Kagawa caught my eye.

Not all Christians or non-Christians will like this book. To some I should like to recommend that they begin to read from Chapter VII. In the concluding chapters Dr. Buck becomes extremely practical about "The Christian Manner of Living," "The Consequences for the Christian Missions," and "The Final Outcome," with a valuable appendix on "The Uniqueness of the Non-Christian Faiths." I dare say that, as in the case of "Re-thinking Missions," less controversy will arise from these chapters than from the earlier portion of the book, for though even in the conclusion the author's theology is heterodox, his terminology is familiar and his evangelical passion genuine.

One sentence in the chapter on "The Final Outcome" deserves to be remembered by all readers, although it is only one of many such throughout the book: "The Christ is universal and irresistible only when men behold that which is different in him become in us the secret of all our living." And as a watchword for the missionary enterprise today nothing can be finer than this: "Avoiding false antithesis, we are to conserve while we advance, lose no momentum while we get off to a fresh start, renounce no loyalty to the Christ we have known for centuries while we acquire new loyalties to these fresh interpretations of his significance that grow out of his passage to all the continents."

T. T. BRUMBAUGH

## Personal Column

Compiled by Anne L. Archer

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### New Arrivals

**FOERSTEL.** Miss Ella L. A. Foerstel (P.E.) arrived on December 1st, 1934, to join the staff of St. Luke's Hospital, Tokyo. She is the sister of Miss M. Foerstel, (M.S.C.C.) stationed at Okaya, Nagano Ken. Her address is: St. Luke's Hospital, Tsukiji, Tokyo.

**GAROTT.** Dr. Max Garott, (S.B.C.) arrived in September, and is studying in the School of Japanese Language and Culture, Tokyo. His address is: 41 Kago Machi, Tokyo, c/o Dr. W. H. Clarke.

**MOSS.** Rev. Frank H. Moss, Jr. (P.E.) arrived in October. At present he is living at St. Luke's Hospital and attending Language School. He is appointed to the District of Tohoku.

**RAY.** Rev. and Mrs. Herman S. Ray (S.B.C.) are new members of the Southern Baptist Mission. During Language study they will reside in Tokyo at 93 Takehaya Cho, Koishikawa.

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### Arrivals

**BUCHANAN.** Miss Elizabeth Buchanan, (P.S.) returned from furlough in September and is living in Kano, a suburb of Gifu, where she will resume her Kindergarten work.

**CURRELL.** Miss Susan Currell (P.S.) returned from furlough on September 10th and has resumed her work in Marugame.

**COOTE.** Mr. Leonard W. Coote, (J.A.M.) spent the summer in United States doing Evangelistic work in Texas. He returned to Japan in October and resumed his work in the Ikoma Bible School, Nara Ken.

**FULTON.** Dr. S. P. Fulton, (P.S.) President of Chuo Theological Seminary, Kobe, and Mrs. Fulton, have returned from furlough and are again living at Kamitsutsui Dori.

**GLAESER.** Mr. Glaeser, (J.A.M.) returned from a year's furlough in United States and is now living at 141/28 Yamasaki, Ikoma, Nara Ken.

**HARRISON.** Rev. and Mrs. E. R. Harrison, (P.E.) returned from regular furlough spent in Canada on Nov. 30th. They were accompanied by their son Noel, who will remain in Japan until next summer.

- HOEKJE. Rev. Willis G. Hoekje, D.D. (R.C.A.) returned from furlough on Oct. 10th. with his son Howard. Mrs. Hoekje and their two daughters remained in United States, living in Kalamazoo, Mich. Dr. Hoekje has been assigned to the Meiji Gakuin, and is living with Dr. and Mrs. Oltmans on the Meiji Gakuin Campus.
- HOLTON. The arrival of Dr. and Mrs. D. C. Holton (A.B.F.) is expected early in January, 1935 per S. S. "Chichibu Maru" Leaving Los Angeles Dec. 24th 1934. They are accompanied by their two sons, Dan and John. Dr. Holton will be Dean of the Theological Department at Kanto Gakuin, Yokohama.
- HORNE. Miss A. C. Horne, (C.M.S. returned from furlough in England on 16th of November and expects to work in the mining district of Nagata, Kyushu.
- KILBURN. Miss E. H. Kilburn, (M.E.C.) returned from a short visit to the Pacific Coast on Oct. 11th., and has resumed her work in Sendai. Her address is. 2 Higashi Sanban cho.
- NICHOLS. Right Rev. and Mrs. Shirley Hall Nichols, (P.E.) and their two younger children, Frances and James, will sail from Portland, Oregon on the "General Pershing" on Jan. 29th, 1935, arriving in Kyoto about the middle of February. They will return to their home, Karasumaru Dori, Shimotachiuri Agaru, Kyoto. Their daughter, Cecil, and son, Walter, will remain in the United States to continue their education.
- NOSS. Masters David and Richard Noss, sons of the Rev. Dr. and Mrs. Noss, (R.C.U.S.) of 28 Torii Machi, Aizu-Wakamatsu, Fukushima Ken, arrived at Yokohama on September 19th per S.S. "Empress of Asia" from Vancouver and Victoria. Both have entered the American School in Tokyo.
- OGLESBY. Mrs. John Oglesby, (P.E.) Expects to sail from Los Angeles on January 25th, 1935, via Manila, and will arrive in Kobe Feb. 25th. Her address will be Karasumaru Dori, Shimotachiuri Agaru, Kyoto.
- REIFSNIDER. Right Rev. Bishop and Mrs. C. S. Reifsnider, (P.E.) expect to return from furlough in the United States during the latter part of January, 1935.
- ROE. Miss Mildred Roe (Y.W.C.A.) who has been spending her furlough in New York, U.S.A. is expected back in Tokyo in March, 1935.
- RICHERT. Mrs. A. R. Richert, (J.A.M.) returned from furlough in United States, and will reside at 141-28, Yamasaki, Ikoma, Naraken.
- SHAFER. Rev. L. J. Shafer, Litt. D. (R.C.A.) returned from United States in September and is living at 37 Bluff, Yokohama.
- SHIVELY. Dr. and Mrs. B. F. Shively, (U.B.) are rejoicing in the return of their son John in September. John has been studying in the United



- States and is now engaged in teaching in the Yamagata Kotogakko. His address will be: Yamagata Kotogakko Kansha, Yamagata City.
- SMITH. Rev. and Mrs. P. A. Smith (P.E.) who formerly resided in Hikone. Shiga Ken, will sail on the "Empress of Japan" leaving Vancouver on Dec. 15th 1934 and will arrive in Kyoto on Dec. 29th. For the present their address will be c/o American Church Mission, Karasumaru Dori, Shimotachiuri Agaru.
- WOODWORTH. Miss Olive Woodworth, (J.E.B.) returned from furlough in Canada on Sept. 23rd. 1934, and is residing in Kobe, 105 Uemoto Cho.

### Departures

- ALEXANDER. Miss Sallie Alexander, retired, (P.N.) of Ninooka, left Japan for United States on the S.S. "President Coolidge" on Nov. 9th. Her address will be: 2889 San Pasqual St., Pasadena, California, U.S.A.
- CALLAHAN. Mrs. W. J. Callahan, (S.M.) sailed for United States per S.S. "Heian Maru" on Oct. 1st, 1934.
- CARPENTER. Miss M. M. Carpenter, (A.B.F.) after many years' service in connection with Immanuel Church and the Starlight Kindergartens, Tokyo, left for a short furlough on October 11th. Her address during her absence is 529 Norway Avenue, Trenton, New Jersey, U.S.A. (c/o Mrs. J. Gulick).
- DARROW. Miss Flora Darrow, (R.C.A.) of the staff of the Meiji Gakuin, Tokyo, will leave on furlough in the Spring of 1935.
- DWYER. Mr. and Mrs. A. L. Dwyer, (J.E.B.) left for England on furlough Sept. 6th 1934. Address: J.E.B. 55 Gower Street, London, W. C. 1, England.
- GIBBS. Rev. Maurice A. Gibbs, (W.M.) sailed for the United States on furlough on November 22rd. They will reside at Houghton, N. Y.
- KUYPER. Rev. and Mrs. Hubert Kuyper of Oita will leave on furlough in the Spring of 1935.
- LOGAN. Miss Martha Logan, who has spent two years in Tokushima with the father, Dr. Charles Logan, (P.S.) sailed for the United States early in September.
- PALMER. Miss Maude Palmer, (P.E.) returned to United States in October on account of illness.
- POST. Miss Vida Post, (A.B.F.) for fourteen years a member of the staff of Hinomoto Jogakko, has resigned, and will sail for the United States on the "General Pershing", Jan. 5th, 1935. Her address will be: 57 West Edsall Boulevard, Palisades Park, New Jersey, U.S.A.

- SHAVER. Rev. I. L. Shaver and family (S.M.) sailed from Kobe per S.S. "Taiyo Maru," November 20th for the United States. They went at this time on account of the illness of their daughter Eleanor, and expect to spend the winter at Tucson, Arizona. Their permanent address while absent from Japan will be: c/o Board of Missions, M. E. Church, South, 706 Church Street, Nashville, Tenn.
- SMITH. Rev. and Mrs. John C. Smith and children (P.N.) of Wakayama, left for their regular furlough on the S.S. "President Lincoln" on November 27th. Their address will be: 440 Glen Ave., Ellwood City, Penn.
- TETLEY. Miss Winnifrid Tetley, (J.E.B.) left for furlough in England on September 6th, 1934. Address: c/o J.E.B., 55 Gower Street, London, W. C. 1, England.
- THOMAS. Mrs. E. H. Thomas, mother of Rev. Winburn T. Thomas, (P.N.) of Kyoto, left for the home in Victoriaville, California, on November 23rd.
- WHITEMAN. Miss M. Whiteman (J.R.M.) left for Scotland on Oct., 3rd, and will reside there permanently.
- WALNE. Dr. and Mrs. E. N. Walne, (S.B.C.) veterans in the work of Southern Baptists in Japan, were forced to return to the United States permanently owing to ill health. They had been in Japan 42 years, only two years after the work had been opened. Their address is: c/o Dr. P. M. Barr, 231 Giannini Hall, University of California, Berkley, California, U.S.A. They sailed from Yokohama on November 8th, 1934.
- WHITE. Miss Sarah G. White, (P.E.) of St. Luke's Hospital, Tokyo, left for furlough in the United States on December 11th, 1934.
- WHITING. Rev. M. M. Whiting and family (U.C.C.) of Kwansei Gakuin are expecting to leave on furlough in Canada via the Ports early in March.

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### Change of Location and Address

- BOYDELL. Miss K. M. Boydell, (C.M.S.) has moved from Nagata to 1318 Hira Cho, Matsubase-Machi, Kumamoto Ken, where she is engaged in pioneer evangelistic work.
- HESKETH-LLOYD. Miss M. E. Hesketh and Miss M. Lloyd (J.R.M.) have moved from Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu to 18 Nijikkicho, Ushigome Ku, Tokyo.
- JAMES, KELLY, KIRKALDY, STANFIELD. Miss R. James, Miss R. Kelly, Miss M. Kirkaldy and Miss I. Stanfield (J.R.M.) have moved from Sendai to Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu.

- MURRAY, THOMAS, TORBET. Miss E. R. Murray, Miss A. I. Thomas, and Miss I. Torbet (J.R.M.) have moved from Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu to 162 Kita Yoban Cho, Sendai.
- McGRATH. Miss V. McGrath, (J.R.M.) has moved from Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu to 1577 Sumiyoshi Cho, Sumiyoshi Ku, Osaka.
- TOPPING. Rev. and Mrs. Henry Topping (A.B.F.) are now living at 303 Hyakunin Machi, San chome, Yodobashi Ku, Tokyo.
- ZOLL. Mr. Donald Zoll, (P.E.) is now living at 79 Kita Niban Cho, Sendai.

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### Births

- BARNARD. To Rev. and Mrs. C. Eugene Barnard (P.N.) of Yamaguchi, a daughter, Aiko Arlene, on September 17th, 1934.
- ENGELMAN. On Nov. 2nd, 1934, to the Rev. Marcus J. and Mrs. Engleman, (R.C.A.) of 31 Torii Machi, Aizu-Wakamatsu, Fukushima Ken, a daughter, Joyce Eileen. The Englemans are at present on furlough in United States and may be reached at: 99 Claremont Avenue, New York City, U.S.A.
- STOTT. To the Rev. and Mrs. J. D. Stott, (M.E.S.) on November 10th, 1934, at St. Barnabus Hospital, Osaka, a son, Elbert Russell.

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### Marriage and Engagement

- BUCHANAN-BRIGGS. The engagement of Miss Ruth Buchanan, (P.S.) to Mr. Norman Briggs has been announced, the marriage to take place early in 1935. Miss Buchanan has been teaching Home Economics in the Kinjo Jogakko, Nagoya. Mr. Briggs is connected with the Standard Oil Company of New York, and is stationed in Nagoya.
- HOSKINS-KEMP. The Marriage of Miss Janet Carter Roy Hoskins to Mr. Arthur Edward Kemp took place at St. Mary's Church, Kyoto, on November 10th, 1934, at four O'clock. Rev. James Jeffries Chapman, assisted by Rev. Hubard Lloyd officiated. Mr. and Mrs. Kemp will reside on the Bluff, Yokohama. Mr. Kemp is connected with the Rising Sun Petroleum Company. Mrs. Kemp has spent the past year in Japan, being the guest of Rev. and Mrs. J. J. Chapman.
- KLUDT—JOHNSON. The engagement of Miss Ann Kludt, (A.B.F.) Acting Principal of the Osaka Bible Training School, to Mr. John H. Johnson of Sioux Falls, S. D. has been announced. The probable date of the marriage is Dec. 31st, 1934.

LOGAN-BROWN. The marriage of Miss Mary Logan, daughter of Dr. Charles A. Logan of Tokushima, (P.S.) to Mr. Delmar Brown of Kanazawa, took place at the home of Rev. and Mrs. W. A. McIlwaine in Nojiri on August 29th, 1934. Mr. and Mrs. Brown are living in Kanazawa, where Mr. Brown is engaged in teaching.

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### Miscellaneous

ARMSTRONG. MILLARD. NELSON. OGURA. Pastor V. T. Armstrong, Mr. F. R. Millard, Pastor A. N. Nelson and Pastor Syrogh Ogura, (S.D.A.) sailed for Manila on Dec. 31st to attend the Annual Winter Council and a joint Home Missionary and Young Peoples' Convention to be held at the Summer Capital Baguio, P.I., January 11th to 23rd, 1935.

ATKINSON. Miss Maria Atkinson who retired from the Mission (P.S.) in June and returned to Richmond, Virginia, U.S.A. has been very ill in a Hospital there. Her many friends will be glad to hear that she is able to leave the hospital and is now staying at Mission Court, Richmond, Va.

BATES. Dr. C. J. L. Bates, President of Kwansei Gakuin, (U.C.C.) continues to improve and though not yet able to resume his full duties there is great hope that that time is not far distant.

BENNINGHOFF. Mr. Merrill Benninghoff, son of Dr. and Mrs. H. B. Benninghoff, (A.B.M.) of Waseda Hoshien, Tokyo, has been appointed U.S. Consul at Mukden.

BUCHANAN. Mr. Donald Buchanan, son of Dr. W. McS Buchanan of Marugame, (P.S.) has come to Japan and will spend some time with his parents.

BUCHANAN. Friends of Dr. W. McS. Buchanan (P.S.) will be glad to hear that he has been able to leave the hospital in Kobe where he was for three weeks, and is now able to gradually take up his usual work.

CALLAHAN. Mrs. W. J. Callahan, (S.M.) after nearly forty five years of devoted service in Japan, has retired. She came to Japan at the beginning of 1890 under the Womens' Department, M. E. Mission, was appointed Principal of Fukuoka Girls' School of that Mission, and after four years service was married to the Rev. W. J. Callahan. Mrs. Callahan precedes her husband to United States, he reaching his retiring age in 1935. Mrs. Callahan is making her home for the present with her daughter. Her address is: c/o Mrs. Stirling Fisher, Jr., Van Tassel Apartments, 228, N. Tarrytown, New York.



- COLLINS.** On page 411 in the Autumn Number, 1934, under Births, the Collins Baby was named Florence Alvera. Word has come that this should be. Marilyn Alvera. (Editor innocent)
- CRAWFORD.** Rev. Vernon A. Crawford (P.S.) and family are spending the winter at Mission Court, Richmond, Va.
- DECKER.** Rev. J. W. Decker, D.D. of Hanchow, China, has accepted the position of Foreign Secretary of the American Baptist Foreign Mission Society for the Far East. He will visit Japan early in the Spring 1935.
- DEDICATION.** The new Chapel and Parsonage are now in use at Fuchizaki Mura, Shodo Gun, Kagawa Ken, the Chapel, under the name Shodoshima Baptist Kyokai, having been dedicated November 13th, 1934. The generous contributions of the Inland Sea folk for their buildings is noteworthy.
- DODD.** Rev. M. E. Dodd, D.D. President of the Southern Baptist Mission, and Mrs. Dodd, visited Japan in November on their way to the United States from Germany, where they had been in attendance at the Congress of the World's Baptist Alliance.
- DOUGLAS.** Miss Charlotte Douglas, (R.C.A.) has joined the staff of the Ferris Seminary, and is living at 37 Bluff, Yokohama.
- EDDY.** Rev. Brewer Eddy, D.D., a Secretary of the American Board, (A.B.C.F.M.) arrived in Kobe from China. He spent twelve days in Japan visiting Kobe, Osaka, Kyoto and Tokyo.
- EHLMAN.** Rev. Dobbs F. Ehlman, Ph.D. and Mrs. Ehlman, formerly of the China, and later of the Japan Mission of the Reformed Church, and stationed at Morioka in North Japan, are now residing at 2205 E. Garfield Drive, Indianapolis, Indiana, U.S.A., where Dr. Ehlman is pastor of the Second Reformed Church.
- FRANKLIN.** Rev. and Mrs. Sam. H. Franklin, (P.N.) of Kyoto are now living in the Missionary Apartments at Ventnor, N. J. Mr. Franklin is studying at Union Theological Seminary.
- GERHARD.** Paul V. Gerhard, who arrived in Japan in December, 1933, after an absence of a little over ten years, together with his parents, Rev. Dr. and Mrs. Paul L. Gerhard of 6 Minami Rokkencho, Sendai, since October 1st is occupying the position of Assistant Superintendent of St. Luke's International Hospital, Tokyo.
- HENNIGAR.** Dr. E. C. Hennigar, (U.C.C.) spent last summer visiting the countries of Europe and studying the legislation enacted and progress made along the lines of Temperance and Purity. Letters recently received indicate that this visit was both interesting and instructive.
- HAMILTON.** Many friends of Mrs. Hamilton, wife of the Bishop of Mid-Japan (retired) will be sorry to learn that she has been confined to her room suffering from high blood pressure since her return to

Canada in July. It is hoped, however, that she will sufficiently recover to enable her to make the journey to Florida where she and the Bishop will spend the winter months. (M.S.C.C.)

KRIETE. The present address of the Rev. and Mrs. C. D. Kriete of Miyagi College Sendai, is. 5825 Maryland Avenue, Chicago, Illinois, U.S.A.

LANDIS. Mrs. Henry M. Landis, Retired, (P.N.) who spent the summer and autumn in Japan, has gone to Shanghai to be with her daughter, Mrs. Walker of St. John's University.

LUBEN. Mrs. Luben, wife of Rev. B. M. Luben, (R.C.A.) has sufficiently recovered from her recent illness and able to return to Tokyo.

MADDRY. Dr. C. R. Maddry, Executive Secretary of the Foreign Mission Board of the Southern Baptist Convention, accompanied by a party, are coming to the Orient to survey the needs of the fields in China and Japan. They are expected to arrive in Kobe on January 24th, 1935.

MOORE. Rev. J. P. Moore, D.D., a retired Missionary of the Reformed Church, who spent forty years in Japan, celebrated his eighty-seventh birthday on November 27th. He and Mrs. Moore are living at: 416 Perkiomen Ave., Lansdale, Pennsylvania, U.S.A.

MOORE. Bishop Arthur J. Moore, (M.E.S.) who has been assigned to the Orient, Europe and Africa for the next four years, reached Yokohama on Oct. 6th. He left immediately for Seoul, Korea, where he attended the General Conference of the Korean Methodist Church. From thence he went to China where he remained until Nov. 30th. After spending three weeks in Korea he will visit Japan and remain here until January 15th, 1935. He will then proceed to Wembo Nyama, Belgian Congo.

McKENZIE. Dr. D. R. McKenzie is still a patient at the Tokyo Sanitarium Hospital at Ogikubo, Tokyo.

NACE. Rev. I. G. Nace, formerly a member of the Japan Mission of the Reformed Church in the United States and stationed at Akita, in North Japan, is now Pastor of the Reformed Congregation at Tillamook, Oregon, U.S.A.

NOORDHOFF. Miss Jeane Noorhoff, (RCA) who has been ill in the Hospital of the Nagasaki Medical College has recovered and is back again at work.

SANDER. Miss Mary Sander, (retired C.M.S. Missionary) re-visited her friends in Japan this summer and the places she had spent her long missionary service. She has now returned to Canada.

SHAFFER. Friends of Rev. L. J. Shafer and Mrs. Shafer (R.C.A.) will be glad to hear that Philip, their son, on whose account the family left Japan in May, has so far recovered as to be able to attend school. Mrs. Shafer, with two children are living at: 31 Riverside Drive, Saranac Lake, N. Y.

- SHAYER.** Eleanor Shaver, daughter of Rev. and Mrs. I. L. Shaver, (S.M.) who was so seriously ill while attending the Canadian Academy in Kobe and who returned to United States with her parents on Nov. 26th, while making good progress towards recovery, has been advised by her Physician to spend the winter months in Tucson, Arizona.
- STOTT.** Rev. J. D. Stott, (M.E.S.) underwent an operation for appendicitis at the Schmidt-Zirn Hospital, 26 Yamamoto dori, 2 Chome, Kobe, on December 14th.
- WILLIAMSON.** Dr. and Mrs. N. F. Williamson and son, (S.B.) who returned to the United States by way of Palestine and the Passion Play on furlough, may be reached at: 309 4th Avenue, Rome, Georgia, U.S.A.

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## Deaths

- COATES.** Rev. Harper Havelock Coates, D.D., (U.C.C.) passed away at his home in Nagoya, on October 23, after a short illness. Dr. Coates came to Japan in 1890, and had just been transferred from Kanazawa to Nagoya shortly before his death, having retired from active service during the year. His widow will continue to reside in Japan.
- EVANS.** Mrs. Ezra Evans, (A.F.P.) who as Miss Margaret S. James, was in Japan as teacher in Friends, Girls' School from 1921—1924, died suddenly in Philadelphia on October 3rd, the third anniversary of her wedding.
- LEWIS.** Miss Amy C. Lewis, (M.E.C.) in Yokohama and Tokyo 1898-1910, and for over twenty years Secretary of the General Office of the Womens' Foreign Missionary Society at 150 Fifth Avenue, New York, died October 10th, 1934.
- NOSS.** Rev. Christopher Noss, D.D. (R.C.U.S.) passed away at his home in Wakamatsu, Fukushima Prefecture, on December 31st, as the result of a stroke of apoplexy. Dr. Noss was born in Huntington, Indiana on September 23, 1869 and received his theological education in Lancaster, Pa., New York, and Berlin. He has been engaged in missionary work in Japan since 1895, part of which time however was spent as professor of theology in his Alma Mater in the United States. He is survived by his wife and 12 children, four of whom are in the Christian ministry.
- MONTGOMERY.** Word has recently been received of the death in October, 1934, of Mrs. Helen Barrett Montgomery, LL.D. in Rochester New York. Mrs. Montgomery was always active in foreign missionary work, and for some years was President of the Womens' American Baptist Foreign Society. She was once President of the Northern Baptist Convention. Mrs. Montgomery was the writer of several mission study books of high merit and the translator of the "Centenary New Testament."
- WILKES.** Mr. A. Paget Wilkes, (J.E.B.) for many years a devoted missionary in Japan passed away in England on October 5th, 1934.

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